The Third Booke of the Author,

BEING

The High and Deep Searching out

OF THE

THREE-FOLD LIFE OF MAN,

through [or according to]

The Three Principles.

BY

JACOB BEHMEN,

alias

Teutonicus Philosophus.

Written in the Germane Language,

Anno 1620.

Englished by J. SPARROVV, Barrester of the Inner Temple, *London.*

LONDON:

Printed and are to be sould by *Lodowick Lloyd* next the Castle in *Cornhill.*

1656.

HARVARD CO[illegible]RARY
THE GI[illegible]
GEORGE HERBERT PALMER
1919

A SHORT CONTENTS
of this BOOKE.

BEing a High and Deepe Searching out, of the Three-fold Life of Man, through the Three Principles.

Wherein is clearly ſhewen, that which is Eternall; and alſo that which is Mortall.

And wherefore God (who is the Higheſt Good) hath brought all things to light.

Alſo wherefore one thing is contrary to another, and deſtroyeth it: and then what is right [or true, and what is evill] or falſe, and how the one * ſevereth it ſelfe from the other.

* Or, diſtinguiſheth.

Wherein eſpecially the Three Principles are founded, which are the onely originall or fountaine whence all things flow and are generated.

VVhereby the multitude of Meanings and Opinions about Faith and Religion may be knowne: and what is the cauſe of the multitudes of Opinions among Men, concerning the Eſſence and will of God; alſo what is beſt for Man to doe, that he may attaine the higheſt and Eternall Good.

And then concerning the End and iſſue of All things: wherefore all things have appeared in ſuch a property and Eſſence as they have had, for the comfort of the poore wounded ſick ſoule of Man, and for the Rebuilding or Edification of the true

Christian Religion, wherein the Antichrist standeth quite naked and revealed.

Set downe for a Remembrance to our selfe, and for a stay to uphold us in these distracted miserable Times.

THE

THE THIRD BOOKE OF THE AUTHOUR.

Being a High and Deep Search Concerning *The Threefold Life of Man.*

The First Chapter.

1. WHen wee consider the beginning of our Life, and compare the same with the Eternall Life, which we have in the promise; we cannot say nor finde that we are at home in this life. For we see the beginning and the end of the outward life, as also the totall decay and finall corruption of our bodies: and besides we see or know of no returning into this [outward] life, neither have we any promise of it from the high and eternall Good.

2. Seeing then there is a Life in us which is Eternall and Incorruptible, wherewith we strive after the higheſt Good; and a life (from this world) which is finite and corruptible, and also a life in which the source & originall cause of Life standeth, wherin the higheſt danger of Eternall Perdition, misery, and calamity doth consist; therefore it is of necessity that we consider the beginning of Life, from whence all these things proceed and have their originall.

3. So now when we consider the life, what it is; then we finde that it is a burning Fire, which consumeth, and when it hath no more [fuell] to feed upon, it goeth out: as may be seene in all Fires. For the life hath its nourishment from the body, and the body from the food, for when the body hath no more food, then it is consumed

consumed by the fire of the life, so that it fadeth and perisheth, as a faire flower when it hath no water, withereth.

4. But seeing there is in Man a life which is Eternall and Incorruptible, which is the soule, which is also a Fire, and hath need of nutriment as well as the Elementary life hath; therefore we ought to consider the property and food of that life, what that is which continually feedeth it, so that it never goeth out in Eternity.

5. And thirdly we finde in the life of our soules, that there is in it a greater hunger after another higher and better life, *viz.* after the highest Good, which is called the *Divine Life*: insomuch that the soule is not contented with its own food, but it desireth with great longing and panting, the highest and best Good, not only for a pleasant habitation, but in a hunger for a food.

6. And so now we perceive in our very great and true knowledge, that every life desireth its [own] Mother, (out of which the life is generated) for a food; as the Wood which is the Mother of the Fire, that the Fire desireth to have, and if it be severed from its Mother it goeth out. In like manner, the Earth is the Mother of all Trees and hearbs, and they desire it; and the water (with the other Elements) is the Mother of the Earth, or else it would be dead [or barren], and there would grow neither metalls, trees, hearbs, nor graffe out of it.

7. We see especially, that the Elementary life consisteth in a boyling, and is a [kinde of] seething, and when it leaveth boyling it goeth out: also we know that the Constellations kindle the Elements, and the Starres are the Fire of the Elements, and the Sunne kindleth the Starres, so that there is a boyling and seething amongst them: but the Elementary life is finite and corruptible, and the life of the soule is Eternall.

8. Now seeing it is Eternall, therefore it must also be from the Eternall: as the deare *Moses* hath written very rightly of it; *That God breathed into Man the living breath, and so Man is become a living soule.*

9. Yet we cannot say, though indeed Man standeth in a *Threefold Life*, that each life is apart in a severall forme: but we finde that they are in one another, and yet each life hath its own working in its Dominion; *viz.* in its Mother: For as God the Father is all, because all cometh from him, and he is present every where, and is the fullnesse of every thing, and the thing doth not comprehend him, also the thing is not God, nor his Spirit, nor the true *Divine Essence*; so that it cannot be said of any comprehensible thing, that it is God, or that God is here present, more then in other places, and yet he is really present, he containeth the thing, and the thing containeth not him, he comprehendeth the thing, and the

thing

thing comprehendeth not him; for he dwelleth not in the thing; but in himselfe, *in another Principle.*

10. So also is the soule of Man breathed in from God; it dwelleth in the body, and is invironed with the Spirit of the Starres and Elements, not onely as a Garment covereth the body, but it is infected with the Spirit of the Starres and Elements, as the Pestilence or other [infectious] disease infecteth the Elementary Spirit, so that it poysoneth its body, and so it decayeth and dyeth, and then the source [or property] of the Starres also breaketh it selfe off from the soule, and consumeth it selfe: whereby the Elementary Mother breaketh off, and so the Spirit of the Starres hath no more food, and therefore consumeth it selfe, but the soule remaineth [a] naked, because it liveth by another food.

[a] Or, *Crude, empty, or feeble, or faint.*

11. Understand us here in this manner; though the soule be thus captivated with the Spirit of the Starres and Elements; so that the source [or property] thereof dwelleth in the soule, yet the soule hath another food, and liveth in another Principle, and is another [thing or] [b] beeing.

[b] *Beeing or substance.*

12. For its Essences [or the faculties or powers of its substance] are *not* from the *Constellation*, but have their beginning, and corporeall union out of the *Eternall Band*, out of the Eternall Nature, which is Gods, the Fathers, before the light of his Love, wherein he entereth into himselfe, and maketh to himselfe the second Principle in his Love; out of which he continually generateth his Eternall Word and Heart, from Eternity to Eternity: where the holy name of God continually ariseth [or discovereth it selfe] and holdeth its *Divine Nature*, as a Spirit in the second Principle, in it selfe, and dwelleth in nothing else, but meerly in it selfe.

13. For although the band of the Eternall Nature is in it, yet the Divine Spirit is not subjected under that Band; for the Spirit kindleth that Band, so that it becometh enlightened and [c] springing with the vertue of the Light in the Love, in the life of the Word and Heart of God, so that it is a holy habitation and Paradise of that Spirit, which is called God.

[c] Or, *Sprouting.*

14. So also the soule of Man is out of the band of the Eternall Originall, Eternally standing therein, and desireth in it selfe, in the second Principle, to presse into God, and to satiate it selfe in the Power of God: but because it cannot with its whole beeing (with its own Essences) enter into the light and power of God; as little as the Eternall Nature can presse into the Light of God, so that it may have the light for its own in its own power, but the Light shineth out of the Love in its own Principle in the Eternall Nature, so that the Light remaineth Lord in the Eternall Nature, because the Eternall Nature doth not comprehend it, but rejoyceth in the Light, and

and bringeth forth its wonders in the power and understanding of the Light, where then they are revealed. Thus also the soule cannot in its Essences presse into the Light of God, and over-master it, but must in it selfe, in another Principle presse into God, into his Love.

15. For you must here understand another *new Birth in the soule:* for it must not onely presse forth out of the Life of the Starres and Elements, but also out of its own source [or property] of life, and incline its will into the Life of God, endeavouring to be therein: this [inclined or] created will is received of God, and God dwelleth in that will, and so cometh the Divine Life and Light into the soule, and so it is a childe of God: for it standeth in its source [or property] and life, as God the Father himselfe [doth] in the source [or property] of the Eternall Nature.

[d] Or, *beyond.*

16. And here we understand, that [d] without the Divine Light (which is the second Principle) in the Eternall Nature there is an anguishing source [or property]: for the band of life stands in the Fire; but when that fire is [e] inspired and captivated by the Divine Love, then the life in it self goeth forwards forth into another source [or property]: for another Principle is broken open for it, wherein it liveth, and that Life is in God; even as God dwelleth in himselfe, and yet is really all himselfe, all is come from his Nature: yet you must understand, not as from the Eternall Nature, onely the soules and the Angelicall Spirits [are so;] but from his [f] created will, which hath a beginning, *viz.* from the Externall; and therefore every thing of this [outward] world is *Transitorie.* And herein we finde the great and terrible Fall of our soule in our first Parents, that it is entred into the Spirit of this world, into a strange lodging, and hath forsaken the Divine Light, wherein it was an Angel and Childe of God: therefore it must goe forth againe out of the Spirit of the Starres and Elements, and [passe] in a *New Birth,* into the Life of God.

[e] *Inficiret, is infected or filled.*

[f] Or, *Creaturely.*

17. But because that was not possible for the soule to doe, therefore the Life of God came to us out of Love and Grace into the Flesh, and tooke our humane soule againe in it into the Divine Life in the power of the Light, that we might here be able to presse into the same life to God in a New Birth. For as we went wholly with the soule of *Adam* out from the life of God; (for the children of *Adam* have inherited [all] from their Parents soule, being sprung wholly [from them] as from a Tree) so also hath the life of God in Christ regenerated us againe, so that we *can* enter againe in the life of Christ into the life of God. And thus now, our soule standeth in the Band of the Eternall Originall, infected with the Spirit of this world, and captivated by the wrath of the originall, in the life of

of the eternall fire, *viz.* in the *Eternall Nature*; therefore we muſt every one of us by our ſelves, preſſe with our ſoule in the life of Chriſt, to God, into the *New Regeneration* in the Life and Spirit of Chriſt: and here no hypocriſie, appearing holineſſe, or any meritorious works will availe any thing, for the poore ſoule can *no other way be helped*, except it enter into it ſelfe (in a new created will) with ſtedfaſt earneſt purpoſe and reſolution, into the Life of Chriſt: and then it will be received with very great [g] Glory by God and his children, in the ſecond Principle; and the noble precious Treaſure (*viz.* the Light of the Eternall Life) will be given to it, which enlighteneth the ſource, [or property] of the ſoule in the firſt Principle, wherein it ſtandeth ſubſtantially with its Eſſences for ever, and turneth the anguiſh into love, and the riſing and burning own property, into an humble lovely mirth in meeke joy.

[g] Or, *honour.*

18. And thus the ſoule is a joyfull habitation in the Divine Life, as if I ſhould liken it to a kindled Light, when the wicke of the Candle burneth, and caſteth a pleaſant light, [or ſhineth bright] and hath no paine in the ſhining, but a lightſome pleaſantneſſe, and yet the wicke continueth burning: yet you muſt underſtand, that there is in the burning wicke no paine or woe, but that there is onely a cauſe of the glance of life; for no *fire* is comparable to the *Divine* [fire].

19. For, the Divine Nature, out of which the Divine fire of life burneth, is [h] filled with the *Love of God*, ſo that the light of God maketh another Principle in it ſelfe, wherein Nature is not [i] felt, for it is the end of Nature: therefore the ſoule cannot comprehend in its own Eſſences, the light of God to poſſeſſe it. For the ſoule is a fire in the Eternall Nature, and doth not reach the end of Nature: for it continueth in Nature, as a creature created out of the Eternall Nature, which yet hath no comprehenſibility: but is a Spirit in a *ſeaven-fold forme*: whereas yet in the Originality there is *not ſeaven*, but onely *foure formes* knowne, which uphold the Eternall Band, and thoſe [foure] are the ſource [or property] in the Anguiſh, wherein [k] the Eternall conſiſteth: and thereout the *other* formes are wholly *generated*, wherein God and the Kingdome of Heaven conſiſteth, and in the foure formes the Anguiſh and Torment conſiſteth, if they are ſingly alone, and therein we underſtand Hell-fire [to conſiſt,] and the Eternall wrath of God: and although we do not know the Originality of the Eſſence of God, yet we know the *Eternall* [l] *Birth* which never had any beginning. And ſeeing it had no beginning, therefore it is the ſame this day, that ever it was from Eternity: and therefore we may well comprehend what we ſee and know this day, in the Light of God.

[h] *Inſpired or infected.*

[i] Or, *perceived.*

[k] *That which is Eternall.*

[l] *Geniture.*

20. None ought to account us ignorant, becauſe God hath given

us to know his own [m] Essence, which we cannot nor must not deny, upon paine of the losse of the *Divine Light*, and of our eternall salvation, for it is impossible for any man to have it, except it be given him out of Grace in the Love of God: and when that is given to a Man, then that soule standeth in the knowledge in the Wonders of God; which [soule] then speaketh not of things strange and afarre of, but of the things wherein it standeth, and of it selfe: for it becometh seeing in the Light of God, so that it *can know it selfe*.

[m] *Beeing or substance.*

21. Now that this can be, consider, that the *Essences* of the soule stand in the *Originall* in the *first Principle*, and that the Divine Light shineth in it selfe, and maketh the *second Principle*, and so there are two of *them*; and the soule seeth into the high knowledge of the light of the Second Principle, which shineth in it: why then should it not speake of its native Countrey wherein it liveth: and how wilt thou mad world (in the *third Principle* in the Spirit [or wisdome] of the Starres and Elements) forbid that to it, whereas thou art blinde as to God, and lyest captivated in the Eternall Wrath, in the source [or property] of the Originall.

22. Now seeing it is so: we will therefore set downe the *Ground of the Eternall Band*, to be a looking Glasse for him that desireth to see: though it be true indeed, that he cannot learne it of *us*, unlesse he *himselfe* enter into the New Birth *into the life of Christ*, that the Divine Light it selfe may shine in him, or else [n] wee are but as a Historie to him, and shall not be understood by him.

[n] *That which is here written will be but as a Historie without understanding of the mysterious Wisdome couched under it.*

23. But when wee speake of the source [or Originall] of the fire, and of its kindling (wee meane, concerning the Fire of Life) wee know for certaine, that in its Originall before the kindling of the fire, it consists onely in two formes, and hath but one Mother, which is [o] harsh and draweth to her, and yet there is nothing in her selfe, but a willing of the Eternall Father in the Eternall Nature which he hath appointed in himselfe to reveale, and to declare his *wonders*.

[o] *Astringent or attractive.*

24. Now that Will is Eternall, and is not stirred up by any thing but by it selfe: and if that were not, all were nothing; neither darknesse nor light: therefore seeing there is somewhat, it must needs be the Eternall Will; and that is astringent and desirous [p] of the *Wonders* of the *Creation*. Therefore seeing there is a Desire, the Desire attracteth to it selfe, and that which is attracted in the Desire maketh the Will full, so that the Desire is fulfilled: for the Will is as thinne [or empty] as [q] a Nothing, and that which is attracted into the Will maketh the Will thick [or grosse and full] and that is its Darknesse: and the Eternall Desire standeth in the Darknesse.

[p] *Or, to Create the Wonders.*

[q] *Or, a vacuum.*

25. Now

25. Now when the Will in the Defire doth attract, that attracting is a ſting [[r]puncture or Goade] of the ſtirring; for the Will is thinne as a Nothing, and is quiet and ſtill, as [if it were] Nothing: but the Will being an Eternall Deſiring, therefore it attracteth to it ſelfe Eternally: and having nothing to attract, it attracteth *it ſelfe*, and impregnateth [or filleth] it ſelfe, and ſo the Nothing cometh to be a Darkneſſe, and the attracting [s] maketh the ſting of the firſt Eſſences, ſo that there is a ſtirring and *originall of Mobilitie*.

[r] *Pricking or ſpurring to Motion.*

[s] *It the ſpurre to the beginning of the beeing of a thing.*

26. Now the Will cannot endure the attracting and impregnation, for it would be free, and yet cannot, becauſe it is Deſirous; and ſeeing it cannot be free, it entreth with the attracting into it ſelfe, and taketh [or conceiveth] in it ſelfe *another Will*, which is, to goe out from the Darkneſſe into it ſelfe, and that other conceived Will is *the Eternall Minde*, and entreth into it ſelfe as a ſudden flaſh [of lightning] and *diſſipateth* the Darkneſſe, and goeth forth into it ſelfe, and dwelleth in it ſelfe, and maketh to it ſelfe *another* [or ſecond] *Principle* of another Quality [ſource or condition], for the ſting of the ſtirring *remaineth* in the Darkneſſe.

27. Therefore now we ſhould ſpeake of the formes of the ſoure [or aſtringent] dark Nature. For wee underſtand that the Darkneſſe hath a longing after the Light, which eternally [t] ſtandeth before it, but in *another Principle*.

[t] Or, *is preſented to it.*

28. For, the two Formes, the ſoure and the bitter ſtinging, are the Originall of *All* things, and the Eternall Will is the Mother [or Matrix] wherein they are Generated: and wee are to know that the [u] ſoureneſſe alwayes attracteth with the conception of the Will, and that *attracting* is the ſtinging of the ſtirring, which the [x] ſoureneſſe cannot well endure: for the attracting ſoureneſſe deſireth the ſoure ſtrong *ſhutting up* in Death, and the ſtinging bitterneſſe is the *Opener*, and yet it were a nothing in it ſelfe without the Will.

[u] *Aſtringency or attracting.*

[x] Or, *harſhneſs.*

29. Now when the ſoureneſſe attracteth ſo ſtrongly, it *cannot endure* the ſtinging, *viz.* the ſoureneſſes own attracting; but ſtirreth much more, and the ſoureneſſes may not endure the ſtirring neither, for it deſireth the ſtill *Death*. And thus it is a Chaine and Band, which ever maketh it ſelfe, and hath *no* [*other*] *Maker*.

30. Now theſe entring into one another, ſo ſwiftly, like a ſudden thought, the ſting would faine *get out* from the ſoureneſſe but cannot; for the ſoureneſſe generateth and maintaineth it: and not being able to get the upper hand, [or get looſe] *it turneth round* like a wheele, and ſo breaketh aſunder the attracted ſoureneſſe, and maketh a continuall [y] hurliburly and mixture, in which the [z] breaking or woe doth conſiſt, yet there is *no* feeling heere, but [they are] onely Formes of Nature: for it is no [a] Materiall, but [it is] the

[y] Or, *ſtirring up and downe.*

[z] *Corrupting.*

[a] *Materia.*

Originall of the Spirit or Eternall Nature, in the Eternall Will.

21. For the ſoure deſiring, attracteth and maketh penetration, and the bitterneſſe breaketh it aſunder in the turning wheele, and ſo there ariſeth *multiplicity* of Eſſences, and it is as it were a furiouſneſſe, or as I may ſay in a ſimilitude, a *Confuſion* of the Eternall Mobility, a cauſe of the Eſſences: and this the Eternall Will muſt ſuffer [to be] in it ſelfe, and *therefore* it conceiveth or taketh to it ſelfe *another Will*, to flie out from this wheele, and yet cannot doe it, for it is its own ſubſtance; and ſeeing it cannot, and yet cannot leave its eternall deſire and longing, it holdeth and attracteth to it ſelfe; ſo that the Eſſences are continually generated, and yet (without the deſiring) they are nothing; and thus the whole forme ſtandeth in the [b] noiſe, and is called *M A R*: and ſeeing the Will cannot be free, it falleth into a great *anguiſh*, to ſpeake according to Mans underſtanding, that the *Reader* may comprehend the ſenſe and depth of it.

[b] Or, *ſound.*

22. For the Will is the conception, and that which is conceived in the Will is its Darkneſſe, and the deſiring is the Eſſence, and the contrary will is the wheele of the multiplicity of Eſſences, ſo that they are numberleſſe, but the multitude is according to the *Mobility*. Theſe two formes are the Eternall Eſſences, and *the Eternall Band*, which maketh it ſelfe, and cannot doe otherwiſe.

23. For the vaſt infinite ſpace, deſireth narrowneſſe and incloſure [or comprehenſion] wherein it may manifeſt it ſelfe, for elſe in the wide ſtillneſſe, there would be no manifeſtation: therefore there muſt be an *attraction* and incloſing, out of which the *manifeſtation* appeareth: and therefore alſo, there muſt be a contrary Will; for a tranſparent and quiet will, is as nothing, and generateth nothing: but if a Will muſt Generate, then it muſt be in *ſomewhat*, wherein it may formie, and may generate in that thing: for nothing, is nothing but a *ſtillneſſe* without any ſtirring; where there is neither darkneſſe nor light, neither life nor death.

24. Now ſince wee cleerly perceive, that *there is* both light and darkneſſe, and moreover an eternall ſtirring and forming, which is *not onely* in the place of this world as farre as our ſenſes reach, but without end and number, where the Angelicall world ſhineth cleerly, and yet not in the incloſure of the Darkneſſe; therefore wee ſhould raiſe our [c] thoughts towards the Angelicall world, *which yet is not* without this place [of this world]: but it is in *another Property*, and in the Eternall Light, and yet there could be no Light except there were a *Genetrix* [or *Matrix* to bring it forth].

[c] Or, *ſenſes.*

25. Now if it ſhine out of the *Genetrix* [or *Matrix*], then it muſt come forth out of the *Genetrix*. For *the Genetrix* is a Darkneſſe, and yet that were nothing neither, if *the Eternall Word* (which

[d] maketh

[d] maketh the Eternall Will) were not there. And in the making or creating, is the *Birth* of the Eternall Beeing. Of which *John* saith; *In the beginning was the Word, which was in the beginning with God, all things were made by it, and without it was nothing made that was made.*

[d] *Astrall, frame, or Create.*

36. Consider *heere* my beloved Minde, whence Light and Darkneſſe cometh, alſo joy and heavineſſe: love and hate: as alſo the Kingdome of Heaven, and the Kingdome of Hell, good and evill, life, and the ſhutting up in death.

37. Thou ſayeſt, God hath *created* it; very well: but why art thou blinde, and doſt not acknowledge it, whereas thou art indeed *the ſimilitude of God?* Why ſpeakeſt thou *more* of God then thou knoweſt and is *revealed* or manifeſted to thee? Wherefore doſt thou make [e] *Lawes* concerning the will of God, of which thou knoweſt *nothing*, ſeeing thou doeſt not know *Him?* Or why doſt thou ſhut up thy life in death, whereas thou mighteſt *well* live, and know God who *dwelleth in thee?* for thou heareſt it alſo from S[t]. *John, that all things are made by the Word.*

[e] *Cannons and Ordinances.*

38. Seeing then, God is the Word which hath made all things, he muſt therefore be *in all things:* for a Spirit is *not* a made thing but a generated thing in it ſelfe, which hath the *Centre* of its Birth in it ſelfe, or elſe it would be corruptible: therefore now the *Centre* muſt ſtand in the Eternall Maker, or elſe it were *tranſitorie:* for there is nothing from Eternity but the Word, and the Word was God: and therefore it muſt needs be its *own Eternall Maker* of it ſelfe; and it ſelfe muſt expreſſe it ſelfe as a Word out of it ſelfe, as out of its own Maker.

39. For where there is a Word, there alſo is a ſpeaker to ſpeake it. Now ſince it is the Father that ſpeaketh it, and the Word which is ſpoken out of the Centre of the Father is the Sonne thereof: and ſeeing the Father in his Centre calleth himſelfe a Conſuming Fire, and yet the Sonne (the Word) is a Light of Love, humility, meekneſſe, purity, and holineſſe, and that the Father of the Word is ſo alſo called and acknowledged *throughout the holy Scripture*, therefore wee ſhould conſider the [f] ſource of the Fire in the Centre of the Father, ſeeing *the Father and the Word is one*, and yet *in two* [*diſtinct*] *formes:* and that alſo the Wrath and the Anger, together with the Abyſſe of Hell ſtandeth in the *Centre* of the Father.

[f] *Quality, or property.*

40. For S[t]. *John* ſaith; *Of and through it are all things, and without it was nothing made:* for when the Word deſired to make [or create], and the Father through the Word: then there was *no* Matter for him to make it of: for All was [as it were] *nothing*, neither Good nor Evill, neither Light nor Darkneſſe, but the *Centre* ſtood there: for the Will is his Heart, Sonne, and Word, which onely is the Eternall.

nall Beeing, and the *Band* which maketh it ſelfe, and yet the Deity may *not* thus be comprehended, becauſe a Beeing affordeth a [diſtinct difference or] diviſibility, and appeareth in *two* Principles.

41. Therefore wee will lay before you the Ground, as wee *certainly* know it: and our purpoſe in writing is to the end, that you might ſee, *how blinde* you are, and how without knowledge you meddle, when you make ſuch huge ᵍ *Expoſitions* of the Writings of the *Saints*, about the Eſſence and Will of God, and yet know him *not*.

ᵍ *Comments, Sermons, or Gloſſes upon the Scriptures.*

42. You perſecute, deſpiſe, and diſgrace one another, you raiſe warres, uproares and Tumults, and make *deſolate* Countries and Nations, about [what is] the true knowledge of God and his will, and yet you are as blinde as a ſtone concerning God: you doe *not* know your own ſelves, and yet you are ſo furiouſly mad that you contend about [your knowing of] God, who is the maker, preſerver, and upholder of all things; who is the *Centre* in all things: ſo alſo you ſtrive about his Light, which yet did never appeare in wrath and malice or wickednesſe: but in friendly meek humility and in love, his Centre *ſpringeth up*: and you are ſo furious and mad, and yet ſuppoſe that you have it upon your *Tongue* in your ʰ malicious contention: you have it *not*: but you have meerly the hiſtory of the Saints, who have had the light ſhining forth out of their *Centre*: and therefore *they have ſpoken from the Holy Ghoſt*, which proceedeth out of the Light. But you take their words, and the Centre of your Heart is faſt ſhut, you run galloping in the foure Formes of wickednesſe or malice, [*viz.* in *Pride*, *Covetouſneſſe*, *Envy*, and *Anger*].

ʰ *Wicked.*

43. Therefore I will ſhew you the Ground, of the *two Eternall Principles* [that ſpring] out of one *Centre*, that you might yet ſee, how you run on in *the Kingdome* of the Devill; to try whether you will yet turne and leave off your pride, and enter into your ſelfe, and ſo you might attaine the Higheſt Eternall Good.

44. Therefore I will ſhew you, what wee are in ſoule and body, alſo what God, Heaven and Hell are; doe not take it to be a ⁱ fiction, [opinion or conceit], for it demonſtrates it ſelfe *in all things*, there is nothing ſo ſmall, but it ſtands manifeſt therein, and doe not blindfold your ſelves in your baſe pride, in your conceitednesſe, but ſearch the Ground of *Nature*, and then you ſhall ᵏ underſtand all things: and doe not run on ſo furiouſly upon the bare *letter* of the Hiſtorie, doe not make Lawes according to your own conceits and opinions ſo blindly, *by which* you perſecute [vex and proſecute] one another, in this you are blinder then the Heathens.

ⁱ *Or, a Fancy.*

ᵏ *Learne or finde all things experimentally.*

45. Search after the Heart, and after the Spirit of the Scriptures, that it might be borne in you, and that you might open the Centre of

of *the Love of God*; and ſo you might know God, and *rightly* ſpeake of him. For from the Hiſtory *none* ſhould take upon him to be a Maſter, or call himſelfe a knower of the Eſſence of God, but from the Holy Ghoſt, which appeareth in *another Principle* (in the *Centre* of Mans life) unto thoſe that ſeeke it in true earneſtneſſe, as we are commanded by Chriſt to knock and ſeeke for it of his Father (*viz.* in the Centre of the life) with true earneſt deſirous humility, and *wee ſhall finde it.*

46. For none can know or rightly ſeeke or finde God his Lord, without the Holy Ghoſt, which ſpringeth forth from the Heart of the humble ſeeker, and enlightneth the Minde, ſo that the[1] ſenſes are enlightened, and the deſire is turned to God: that perſon only findeth the deare Virgin *the wiſdome of God*, which leadeth in the right way, and bringeth to the freſh waters of Eternall life, and quickneth the ſoule, and ſo the *New Body* groweth on the ſoule, in Chriſt; of which wee will hereafter following, write according to its high and precious worth.

[1] *Inward ſenſes or thoughts.*

47. Wee adviſe the ſeeking Reader that loveth God, to conſider concerning God: and that he doe not collect in his minde and thoughts, and ſeeke for the pure Deity *onely aloft* above the Starres dwelling there only in Heaven, thinking that he doth rule and governe only by his Spirit and power in this world, as the *Sunne* ſtandeth aloft in the Deepe, and worketh by his beames all over the whole world: no.

48. The pure Deity is in all places, and all corners, and preſent every where all over: the *Birth* of the holy Trinity in one Eſſence is every where: and the Angelicall world reacheth to every part, where ever you can thinke, even in the midſt of the Earth, Stones, and Rocks: as alſo *Hell* and the Kingdome of Gods wrath, is *every where* all over.

49. For the ſevere Kingdome in the Anger of the Darkneſſe, is in the *Centre*, and keepeth its Source and Dominion in the Darkneſſe: and the Deity goeth forth (in the *Centre*,) in it ſelfe, and maketh a habitation [of joy] in it ſelfe, but unſearchably or incomprehenſibly to the Darkneſſe, becauſe it openeth *another Principle*: for the Eternall Word is the Eternall Will, and a cauſe of the Eternall Nature: and *the Eternall Nature* is the Eternall *Father*, wherein all things are created *by* the Word, you muſt underſtand, in the Eternall Nature. And if the Eternall Will, did not create in it ſelfe [another or] a *ſecond Will*, to goe forth, (as a ſhining light flameth forth from a Candle, and departeth not away from the Candle) the Father would be *alone*, and be only an auſtere Darkneſſe: alſo this world (*viz.* the *Third Principle*) could not have been created.

50. But

50. But the Father containeth in him the Eternall Nature in his own Eſſence, and is the Eternall Will it ſelfe, and generateth out of himſelfe [another or] *a ſecond* Will, which, in *the firſt* Eternall Will (which is the Father) openeth the Principle of the Light, in which, the Father (with the Eternall Eſſences, in his Eternall Originall Will) becometh amiable, friendly, milde, pure and Gentle: and ſo the Father is *not* in the ſource [or quality] of Darkneſſe: for the *recomprehended* Will (which goeth forth out of the Centre, and *diſpelleth* the Darkneſſe) is his *Heart*, and dwelleth in it ſelfe, and enlighteneth the Father, [or is the glance and light or luſtre of the Father], and that will is the *Word* of the Eternall Father, which is generated out of the Eternall Eſſences: and is rightly *another Perſon:* for he dwelleth in the Fathers Eſſences [or Eſſentiall powers] in himſelfe, and is the *Light of the Father*, and this Word (or Will) hath created *all* things, (underſtand, out of the Eſſences of the Father) for it [the Word] is the *Eternall Omnipotency*, becauſe it cannot be comprehended by the Eternall Eſſences, for it breaketh aſunder the Eternall Eſſences, and dwelleth in it ſelfe, and ſhineth out of the Eſſences, and yet it cannot depart from the Eſſences, as little as the glance or light departeth from the fire.

The Second Chapter.

1. SEeing wee have mentioned ſuch a ground to you, wee will ſhew you *further* the ground of the [a] *Genetrix* [or *Matrix*] for wee ſee it cleerly in this world, in the Dominion of the Elements: (and yet *much more* in our ſelves, in our *Minds*, whence the ſenſes [or thoughts] ariſe, whereby they walk, converſe, and direct all their Actions:) that there is a *Genetrix*, which doth afford ſo much: and if there be a *Genetrix*, then there muſt be a *Centre* or *Circle of life*, wherein the *Genetrix* hath its Dominion: for the nothing doth *not* move nor ſtirre, but if there be a ſtirring, that moveth every life, that muſt not be a ſtrange, [or Heterogene] thing, becauſe it is in every thing that things *own* ſpirit and life; as well in the vegetive and inſenſitive as in the ſenſitive living [things].

[a] Begettreſſe, pregnant Mother or womb of the Conception of the Birth.

2. And let not the diſſemblers and hypocrites miſ-leade you, who are meere Book-learned in the Hiſtorie, and boaſt and vapour with ſtrange Languages, and would be reſpected for it, whereas they underſtand them *not* in the leaſt: they underſtand not *their* Mother Tongue, if they underſtood *that* right (together with the Spirits of the Letters) then they would know *Nature* therein.

3. It

3. It is meere Pride, that forbiddeth you to ſearch or ſeeke, that you ſhould not finde, and that (the Pride) with her crowned [or cornered] Cap may domineere (like a proud woman), over the Wonders of God: for ſo the *Devill* would have it; that he might not be knowne: they are more blinde then the ſimple Laity.

4. If you deſire to ſeeke, then knock, that the *right* doore may be opened for you, and ſeeke in the *feare* and the *love* of God, and you *ſhall* finde well enough, let not the calumnies of the proud divert you: For if the right doore be opened to you, then you ſhall ſee how very blinde [b] they are: their pride hath blinded *the whole world*, ſo that every one looketh meerly at their eloquency, [brave Language, or good expreſſions] and upon their [ſeverall] ſtrange Languages, and thinke they underſtand very well. Thus they domineere over Mens ſoules, whereas their knowing is altogether doubtfull, as may be ſeene by their *Diſputations* and Contentions.

[b] *Thoſe that call themſelves the Clergie, or Divines.*

5. Therefore I ſay ſtill, none ſhould *truſt* their ſoule with ſuch hypocrites and diſſembling men: for the ſoule ſtandeth not in this world, but in the *Originall* of the Eſſence of all Eſſences, and it is in the *Centre of the Eternall Band*, wherein God, and the Kingdome of Heaven and Hell ſtandeth, and if it [the ſoule] attaineth the love of God in the Light, (which dwelleth in the *Ground* of the ſoule) it may *well ſee* the Eternall Nature, as alſo, God, and the Kingdome of Heaven, and of Hell: if it doe *not ſuffer* it ſelfe to be blinded: it is *not* hard or difficult; it is *but* to goe about the new Birth, or *Regeneration* out of the Darkneſſe into the Light; without which you *cannot* reach the Depth in the *Centre*.

6. And now if we will ſpeak of the *Centre*, or *the Circle of the Life*, wee muſt conſider the *Genetrix* [or *Matrix*], which is the *Centre, and the Eſſence of all Eſſences*. All things are Generated out of the Centre, and out of that which is *Generated* all things are *created* which are in Being. And wee have cleered to you the Ground, how the Eternall Word was in the beginning (as in the Genure) and the Word is Gods, and *the Eternall Will* is that Word. For the Eternall God hath that will in him, and that is his heart, and in that recomprehended *will* (in the Eternall Father of all things) the Eternall Deity hath its Name *G O D*.

7. For wee cannot ſay, that God hath a Maker, as alſo the Will hath no Maker; for he maketh himſelfe from Eternity to Eternity continually, whereas it is not a making, neither, but an Eternall [c] *Generation*. The Word in the Father, and the Spirit which goeth forth from the Power, is the Life of the Deity.

[c] Or, *Birth*.

8. But now wee ſee that, the *Mark* ſtandeth in the Centre; for God is alſo an *Angry* Zealous or *Jealous God, and a conſuming Fire*; and in that ſource [or quality] ſtandeth the Abyſſe of *Hell*, the an-

ger and malice of all the Devills, as alſo the [d] Poyſon of all Creatures: and it is found that without poyſon and [*] eagarneſſe there is no Life: and from thence ariſeth all contrariety and ſtrife: and it is found, that the ſtrongeſt and moſt eager, is the moſt uſefull and profitable: for it *maketh* all things, and is the *onely cauſe* of all mobility and life.

[d] *Venome or the corruption.*
[*] *Fierceneſſe or ſtinging ſharpneſſe.*

9 For as is mentioned before; The Eternall Word (*viz.* the Eternall *Will* of the Father) is the Creator of all things, and the Eternall Father, is the *Beeing* of the Will, out of which the Word hath created all things. Now the Eſſences are the beeing which *cauſeth* the Will: for heere you muſt underſtand, that there are two Wills in one Beeing, and they cauſe *two Principles*: One is the Love and the other is the Anger or the Source [or property] of Wrath. The *firſt* Will is not called God, but Nature: the *ſecond* Will is called A and O, the beginning and the End from Eternity to Eternity: and in the firſt Will, Nature could not be manifeſt, the ſecond Will [it is, that] maketh Nature manifeſt, for the ſecond Will is the vertue in the ſtrength, and the one would be *nothing* without the other.

10. Seeing then, that the Will of the Father in the Eternity, is the firſt, therefore alſo he is the *firſt* Perſon in the Ternary, *viz.* the *Centre* it ſelfe. So now the Will or the Centre is, to deſire to Generate the Word or Heart: for it is nothing elſe, and it can be called nothing elſe, but the *deſiring* in the Will.

11. Thus we ſearch in a deep ſence in the Minde: and do finde, that the deſiring is eagar and *attractive*: for it is the ſtrong might: not in one point onely, but every where all over, contracting the wideneſſe into narrowneſſe, to manifeſt it ſelfe [therein]. For elſe there would be nothing in the whole Deepe, and there would appeare nothing, but all would be ſtill and quiet.

12. But now the deſiring *attracteth*, and yet it hath nothing there but it ſelfe: and that which is attracted is the impregnation of the deſiring, and maketh the deſire *full*, and yet is nothing but a darkneſſe, for that which is attracted is thicker then the will, and therefore it is the darkneſſe of the thin Will.

13. For the will is as thin [or empty] as [if it were] *nothing*, and very ſtill and quiet: but the deſiring maketh it *full*, and the going forth in the deſiring is the *Eſſences*, viz. a ſting of ſenſibility, (which is againſt the ſenſibility) which the deſiring alſo cannot endure, but attracteth the more vehemently to it, and ſo the ſting or puncture is the greater, and rageth *againſt* the attracting, and yet cannot get out of it, for the deſiring *generateth* it, and yet cannot endure it, for it is ſuch an Enmity as [is between] heate and cold.

14. And

14. And ſo the deſiring, which in it ſelfe is an earneſt longing, by its longing doth *awaken* ſuch a raging (which doth ſo ſting in that will) that the longing becometh very ſoure and ſtrongly attracting, that it might *hold* the ſting faſt, whereby the ſting as a ſtirring life, affordeth mobility, in which the longing attaineth the firſt crack [or ſhreek] of trembling, from whence ariſeth a contrarious *Anguiſh*: for in the Anguiſh of the longing (in the hard attracting) is cauſed a *ſharp coldneſſe*: and the attraction is eager, bitter and ſtinging, ſo that it affordeth a terrible ſtrong *Power*, which the ſting cannot endure, but would faine breake away, and yet it cannot: For its own *Mother* that generateth it, holdeth it, and ſo being it cannot get away upwards, it runneth round like a *wheele*, and breaketh aſunder the contraction, from whence the Eſſences of multiplicity doe ariſe.

15. And this is the *right Centre*: for in the wheele doth exiſt the nature of Mobility and of the Eſſences: and it is a *Band* of the Spirit, though without [f] feeling or underſtanding: but in this Forme it is onely called, the Centre: for it is the Circle of life, which the deſiring hath ſhut up, out of the ſtill wideneſſe, into narrowneſſe: although it is not comprehenſible, but every where *meerly ſpirit and forme of Nature*.

[f] Or, *perception*.

16. Seeing then that the Raver maketh ſuch a ſtinging bitter wheele (in the ſharp cold) therefore the Centre is ſo *terrible* like a great Anguiſh, where the life is continually broken, [or *deſtroyed*] and by the Eſſences is alſo *built* [againe] in ſuch a manner, and is like to Life and Death.

17. The *Philoſophers* and high [g] knowers of *Nature*, write, that Nature conſiſteth in three things, *viz*. in [h] *Sulphur*, *Mercurie*, and *Salt*, which is very right: but the ſimple will underſtand nothing therein: and although the apprehenſion of it was open to the *wiſe* [ſo that they *underſtood* it] yet at this preſent time, *very few* underſtand the *Centre*, but they have it in the Hiſtorie, as alſo [they have] the *Divinity* or Theologie from the mouth of the *Apoſtles*, which at preſent is alſo no other then a *Hiſtorie*, without the power and the living Spirit, (which was among the Apoſtles) as is cleerly teſtified by their contentious diſputations, lip-labour and *dead Letter* [in their Teachings].

[g] *Naturaliſts*.

[h] ☿ ☽ ☉

18. Now ſeeing wee have through the Divine Grace attained the *Light*, and are able to know the Centre, which *is the Birth of our life*: wee have power to demonſtrate it, and ſhew what is compriſed and underſtood in the three words, *Sulphur*, *Mercurie*, and *Salt*: not that we thereby deſpiſe the ignorant blindneſſe: but as a Chriſtian wee would willingly afford and ſhew *them* the Light: And although our ſpeech ſeemeth ſimple, yet our knowledge, meaning,

and apprehenſion is very *Deepe*: none ſhould be offended at the ſimple ſpeech: as if wee had *not* the deepe apprehenſion. Let him but reade it with a true earneſtneſſe, and conſider ſeriouſly of it, *in the feare of God*, and he *ſhall* finde well enough what Spirits childe wee are, in this writing, but wee would have him faithfully warned, concerning the ſcorners and hypocrites.

19. As is mentioned concerning the *Sulphur*, the Centre is and may very well be called *PHUR*: but if the Light be generated, the light that ſhineth out of the *PHUR* is called *SUL*, for it is the *ſoule* thereof. And as I ſay of the dark Centre, wherein the Divine Light is generated, the ſame I ſay alſo of Nature: though indeed they are one: but wee muſt ſo ſpeake: that wee might bring it into the thoughts of the Reader, that he might *incline* his minde to the Light, and *ſo attaine it*.

20. For the *two* Formes: *viz.* ſharp cold: and bitter ſtinging, which are generated by the longing in the Eternall Will; they *hold* the Centre, and make the wheele of the Eſſences, whence the [1] ſenſes, as alſo perception and mobility continually ariſe Eternally.

[1] Or, *Thoughts.*

21. Now theſe two formes are in very great and terrible anguiſh, in themſelves, *without* the other formes that are generated out of them. For the attracting ſharp ſoureneſſe is like to *hard* ſtones, and the ſting of the attracting is the breaker of the aſtringency: and ſo it is like a wheele, and may well be called *PHUR*: as the Language of Nature in that ſyllable *doth declare*.

22. Therefore though the two formes enter ſo terribly in themſelves into the *Will*, and hold the Will in the darkneſſe, yet the will cannot be *captivated*, for its *own* propriety is to be *meeke* and quiet, and that propriety it *cannot* looſe in the two Formes, for it is incomprehenſible; and yet it muſt be *in* the two Formes, and dwelleth in the ſting, and is the flaſh thereof: for the two Formes are darke in themſelves, but the Will is not [ſo], for it is free in it ſelfe: but the two Formes take it into their property: for it is their *Father*, and it ſharpeneth it ſelfe in their properties, ſo that it ſhineth as a flaſh [of lightning].

23. For the ſoure aſtringency maketh *darke*; and the bitter ſting (in the wheele) *diſſipateth* the Darkneſſe: and ſo the liberty of the ſtill will *ſhineth* in the wheele in the whirring as a flaſh [of lightening]: for the will ſo ſharpeneth it ſelfe from the ſoure aſtringency, that it becometh very *ſtrong*, for it is as when ſteele and a ſtone are knocked one againſt another to ſtrike *fire*.

24. For there is underſtood to be in the Fire, *two things*; viz. the liberty [k] without Nature, and the ſoure ſtrongneſſe of Nature; as you have an Example in a *ſtone*, out of which you ſtrike Fire. For when you ſtrike upon the *back* of the ſtone, the bitter ſting of Na-

[k] *Extra naturam.*

ture ...

ture ſharpeneth it ſelfe; and is [l]ſtirred in the higheſt *Degree*. For Nature is diſſipated or [m] broken aſunder in the *ſharpneſſe*, ſo that the liberty ſhineth as a flaſh [of lightning]: and that you may heere ſee to be true: for as ſoone as the liberty *ſhineth*, it conſumeth the Darkneſſe, and thence it cometh, that the *ſharpneſſe* of God the Father *is a conſuming Fire*. For as ſoone as the flaſh in the ſharpneſſe ſeizeth on any thing that is eſſentiall, it *conſumeth* it inſtantly, ſo that there is *no* nature more left.

[l] *Vexed or angred.*
[m] *Shivered to pieces.*

25. And the cauſe of the flaſh going out ſo *ſuddenly*, is that the ſharpneſſe cannot retaine it: for the flaſh is *free* from Nature, and is onely ſeene in the breaking.

26. And wee give you to underſtand, that this *liberty* without the Nature, is God the *Father*: and the Nature is thus generated in him, ſo that he is *Omnipotent* over Nature, even as the minde of Man is above the ſenſes; for it hath all one Originall, as wee will ſhew you hereafter following.

27. Further concerning the *Birth of Nature*, wee give you to underſtand this by way of ſimilitude: When the flaſh ſhineth thus in the ſoure anguiſh, then there is a very great crack, which the ſoureneſſe captivateth, and terrifieth much more, for its dark propriety in the ſoure Death is *killed* in a moment, ſo that it looſeth its ſoure propriety and ſinketh back, and can no more attract ſo ſtrongly, and then the flaſh goeth directly through the *ſting* of the raging of the whirling wheele: where the ſting muſt ſpread forth on each ſide, and the flaſh goeth through the *midſt*; and ſo the wheele cometh to be a Groſſe, and can no more whirle about, but ſtandeth ſhivering in the ſharp Might of the Will of the Eternall Liberty, *which is God the Father*.

28. And now when the ſtrong ſoureneſſe hath captivated the flaſh of the Liberty, that it looſeth its propriety; then the *fourth* forme (*viz.* the *Salt-Spirit*) is generated: for the ſterne harſhneſſe, becometh pliant from the fire and the crack; and yet retaineth the ſharpneſſe: and ſo this forme is like a ſharp *Water-Spirit*: and the flaſh (*viz.* the crack) is the *third* forme, and maketh in it ſelfe in the ſoure killed-anguiſh, a *Brimſtone-Spirit*.

29. For if the ſterne ſoureneſſe looſeth its firſt dry propriety, it muſt be ſoft, and yet it cannot, for it is *terribly* ſharp: and heere is the [n] *Mark* of the *Eternall Death*: for the deſire out of the free will, cannot attract ſo any more: for it ſtandeth in the anguiſh of the Crack, and yet retaineth its propriety in the attracting.

[n] *Mark, Butt, Goale, or limit.*

30. For every anguiſh hath a deſire to goe forth from the ſource [or paine]: and it is the naturall right of the anguiſh to *expell* from it ſelfe, and yet it cannot, but the paine is thereby more ſtirred and greater: as may be underſtood in a raging ſwelling ſore, where the

Member

Member in the [o] Essences laboureth to be *ridde* of the paine, and by the labouring of the Essences the sore becometh bigger, and the source (in the *Brimstone-Spirit*) is swelled up: and the more the [o] Essences strive, the *greater* is the wheele of the Anguish.

[o] Or, *humours.*

31. Thus I propose *Nature* to you, to be considered of, which if you consider it *well*, *cannot* be spoken against: for it appeareth in all things, and it hath its Birth just so. And Nature standeth thus in *foure Formes.*

32. *First*, in a soure and strong attracting, which is called [p] *Harshnesse*, and maketh in it selfe sharp coldnesse.

[p] Or, *soureneſſe, tarineſſe, or aſtringency.*

33. And then *secondly*, the attracting is its [q] sting, which rageth in the soureneſſe, and breaketh the hardneſſe, and maketh the wheele of the innumerable Essences, wherein the *Wonders* are generated.

[q] Or, *ſpurre.*

34. But the flash of the Liberty of the Eternall Will, which sharpeneth it selfe in the soureneſſe, and turneth to *consuming Fire*, breaketh its wheele, wherein as a flash it penetrateth through in a moment, and terrifieth its Mother, the soureneſſe, which looseth her hard propriety, and is changed into a sharp nature like *Salt*; and in this sharpneſſe, the sting also looseth its own right and becometh bitter: for it hath in it *two* Formes, *viz.* the raging, and also the flash of the Fire, which are like Brimstone, and it is the might of the *kindling* of the Fire, for the source [or property] of the Fire standeth therein.

35. Understand us right thus: the flash of fire out of the sharpneſſe maketh the *third* forme in Nature: for it maketh in the soureneſſe, and out of the Rager (the bitter sting in the tart anguish) a Brimstone Spirit, wherein the *flash* standeth, and is the soule (or the Eternall Life) of the *foure* Formes. For the anguish maketh in it selfe *againe* a desire to flie out from the anguish, and yet there is *nothing* that can flie away, but so it is in the *Centre*, and is called the Centre no more.

36. The *fourth* Forme is the changing of the hard soureneſſe, *viz.* the Crack of the flash: The dark hardneſſe perceiving that it is feeble, and as [it were] dead and overcome, and is then turned into *S A L:* and yet retaineth the propriety of the soure attracting.

37. Thus the foure Formes of Nature, are no more called the *Centre*, though indeed they have the Centre in them, and in their Originall, but [are called] *Sulphur*, *Mercurius*, and *Sal.* For the Brimstone-Spirit is the *Soule* of the foure Formes: for it hath the fire in it, and the anguish in it maketh *another* Will so that the foure Formes have an Eternall will in them which is their *own*: for that will is to flie aloft out of the foure Formes, *above* Nature, and to [r] kindle Nature in the *Fire*, and so to be in a horrible might, as may be

[r] *Kindle the Fire in Nature.*

be [discerned and] considered in the Devills, who live in *such a* Will as this, as wee shall shew afterward.

38. Thus understand us rightly, what the [5] Wisemen of old have understood by the three words, *Sulphur*, *Mercurius*, and *Sal*: though they all could not apprehend the high Light; yet they understood it well enough in the light of this world, *viz.* in the third Principle, all which ha h one and the same understanding and meaning; only they *understood not* the three Principles: or else they *had known* God; and so they remained in the light of this world as Heathens with their understanding. For they have found the *soule* of the foure Formes in the light of the vertue of the Sun [only], and the *second Principle* was no further revealed to them.

[5] Or, *Philosophers.*

39. There the soule standeth in the Eternall Band, and there, in the Crosse of Nature, out of the Originall Eternall Will, is the *Eternall Word* Generated, which is the Maker and Creator in Nature, and this hath been hidden to them, even to this very day: but the Time discovereth it, where it standeth as a [6] Banner: of which [shall be spoken] in its place.

[6] *To be seene.*

40. And deepe considerate Reason hath very cleerly in our description, what *Sulphur*, *Mercurius*, and *Sal* are: for *S U L* is the soule, and is a Brimstone-Spirit, which hath the flash of fire with all Formes in it: but if the power and light of the Sunne doe operate therein (seeing the soule standeth in flesh and bloud) the Sunne with its friendly beames, maketh out of the foure Salt-Spirit, *an Oyle*, and kindleth the Fire: and so the Brimstone-Spirit burneth, and is a *Light* in the Essences: and out of the anxious Will cometh the Minde: and out of the wheele of the Essences come the thoughts: for the vertue of the Sunne hath also the Minde, so that it doth not stand in the Anguish, but rejoyceth in the vertue of the Light.

41. Thus *S U L* is the soule: in an hearb it is the Oyle, and in Man also, according to the Spirit of *this* world in the third Principle, which is *continually* generated out of the anguish of the Will in the Minde, and the Brimstone-Worme is the Spirit, which hath the Fire and *burneth*: *P H U R* is the foure wheele in it selfe which causeth that.

42. *Mercurius* comprehendeth all the foure Formes, even as the life springeth up, and yet hath not its beginning in the Centre as the *P H U R* hath, but after the flash of fire, when the foure dark forme is terrified, where the hardnesse is turned into pliant sharpnesse, and where the second will (*viz.* the will of Nature, which is called the Anguish) ariseth, there *Mercurius* hath its Originall. For *M E R* is the shivering wheele, very horrible, sharp, venomous, and hostile; which assimulate it thus in the soureness in the flash

flash of fire, where the foure wrathfull life *ariseth*. The syllable *CV* is the pressing out of the *Anxious* will of the Minde, from Nature: which is climing up, and *willeth* to be out aloft *RI*, is the comprehension of the flash of Fire, which in *MER* giveth a *cleere* Sound and Tone. For the flash maketh the tune, and it is the Salt-Spirit which [u] *soundeth*, and its forme [or quality is gritty like sand, and herein arise noises, sounds, and voyces, and thus *CV* comprehendeth the flash, and so the pressure is as a *Winde* that thrusteth upwards, and giveth a Spirit to the flash, so that it liveth and *burneth*. Thus the syllable *VS* is called the burning Fire, which with the Spirit *continually* driveth it selfe forth: and the syllable *CV* presseth continually upon the flash.

[u] Or, *knocketh*.

43. And the third word *SAL* is the Salt-Spirit; because the auntient [x] Wisemen saw, how Nature is thus divided into many parts, and that every Forme of Nature hath a particular Matter in this world, as may be seene in the Earth: and that the Salt-Spirit especially is the *greatest* in corporeall [y] things, for it preserveth the Body that it doth not decay) therefore they have rightly set downe this Gate onely; which is the Mother of Nature. For out of *this forme*, in the Creation, Earth, stones, water, and all sorts of Minerals, were made, yet with the *mixture* of the other Formes; as you shall see hereafter: My beloved Reader, understand us thus according to our own sense, meaning, and apprehension.

[x] *Philosophers.*

[y] Or, *substances*.

44. The *foure* Formes in *themselves* are the Anger and the Wrath of God in the Eternall Nature: and they are in themselves nothing else but such a source [or property] as standeth in the Darknesse, and is not materiall, but an Originality of the Spirit, without which there would be nothing.

45. For, the foure Formes are the *cause* of all things, as you may perceive, that every life hath poyson, yea the poyson it selfe is the life: and therefore many creatures are so venomous, because they *proceed* from a poysonous Originall. And you must know, (though *these* be the *chiefe* causes of Nature) that Nature consisteth in very *many* more other Formes: for this maketh the wheele of the Essences, which maketh innumerable Essences: where every Essence is againe a Centre: so that a whole Birth of *cleane another* Forme may appeare.

46. *Therefore* the Power of God is unsearchable; and our writing is not to that end, that wee should search out the ground of the Deity in the Eternall Nature [and lay it before any]: no, that cannot be: but wee will *direct* the blinde the way that himselfe must goe: wee cannot goe with *his feete*, but (as a Christian) we would faine lead him, and impart to him what we have; not out of boasting in our selves, but that wee might helpe to plant the great body

[consisting]

[consisting] of the Members in Christ; of which wee will make mention hereafter: to which *end* these very high things are mentioned, that wee might shew you the right marke in the Originall: that *your selfe* might see, and learne to understand the course of the world, and how blinde *all* are concerning God, and what the cause and end of [a] it is.

[a] *The blindnesse of the world.*

47. Wee tell you this, that you might rightly consider it; for, these *foure Formes* are in all things: yet in this world (as in the third Principle) they are not understood [to be] in their [a] very eager Essences. For the *vertue* of the Sunne, in the Elements *tempereth* all things, so that the Essences stand not in such a wrathfull source [or property]; but are as a pleasant friendly life: as the *Light* out of the second Principle, (which is the Light out of the Word & Heart of God the Father) doth enlighten the *foure Formes in the Centre* of the Angelicall Spirits, so that they are in their own Centre, friendly, lovely, and very pleasant.

[a] Or, *their utmost effect.*

48. And you should well consider *the Fall of the Devills*, who have lost the Light of the Heart of God, and must now stand in the foure Formes of the *Originall*, in such an anxious source [or condition] as was above mentioned.

49. Thus is the soule of Man also *together* out of this Eternall Band breathed into Man, and *enlightened* from the light of God: but in the fall of *Adam* it is gone out from the Eternall Light of the Heart of God, into the light of *this* world: and it hath now to expect (if it have not entered againe into the light of God, when the light of this world doth breake off from it) that it must then remaine in the foure Formes (without the light) in the first *Birth* of the life, with the Devills.

50. For the foure Formes (without the Eternall Light) are the Abysse, the Anger of God, the Hell, and the horrible flash of fire in the wheele of [b] Corruption in the flying up of *Mercurie* [or the terrible cracking noyse]. *Their light* is in the Brimstone-Spirit, which they must awaken in themselves: *or else* their Spirit standeth in Eternall Darknesse, & its *living Forme* of the Abysse is a Dominion of a severe [eager property or] source, which climeth up in the flash of Fire [willing to be] above God and the Kingdome of Heaven, and yet cannot reach, nor feele nor see them: for [c] it is a *Principle*, which comprehendeth neither this world nor the Angelicall world: and yet is *not severed*, [but is] in [one and the same] Place.

[b] Or, *breaking.*

[c] *The Eternall Darknesse.*

51. For wee offer to your consideration: that as wee Men with our [Earthly] eyes which wee have from this world, cannot see God and the Angells: which yet are every moment present to us, yes the *Deity it selfe* is in us, and yet wee are not able to compre-

[a] *Set all our thoughts and resolutions upon God and Goodnesse.*

hend it, except wee [a] put our imagination and earnest will into God, and then God appeareth to us in the Will, and *filleth* the Minde; where wee feele God and see him with our eyes, [*viz.* the eyes of our Minde.]

52. So also if wee put our imagination and will into evill [and wickednesse], then we receive the source of Hell in the Wrath: and the Devill layeth *fast hold* on our very Heart in the Anger of God, yet wee see him not with these eyes, onely the *Minde* and poore soule in the Eternall source of the Originall, understand it and tremble at the Wrath: so that many a soule despaireth, and casteth it selfe into the source of the Originall, and driveth the body to death, by sword, the rope, or the water, that it may *thereby suddenly* be ridde of the torment, or source, in this life, which is from the Third Principle. For that soule standeth *between* the Kingdome of Heaven and the Kingdome of this world, in scorne, and *therefore* maketh hast to the Abysse.

53. Also wee give you very *earnestly* to consider: that God did *not* create a peculiar Hell and place of Torment, on purpose to plague the Creatures, *viz.* Angells and Men; because *he is a God that willeth not Evill*, and doth himselfe forbid it: and hath therefore suffered his Heart to become Man, that he might redeeme Man out of the Eternall anguishing source [or torment] of the Abysse, which endureth *for ever*.

54. And therefore as soone as the Devills went away from the light of God, and would domineere in the Might of the Fire, over the Meeknesse of the Heart of God, they were immediatly *in the same* houre and *moment* in the Abysse of Hell, and were held by it: for there was no peculiar source [or place of Torment] made for them: but they remained without God, in the foure Formes of the Eternall Nature.

55. So also it is with the soules of Men, if they doe not attaine the Light of God; which yet with great longing standeth before the soule, and it is hidden in the very *ground* of the soule. And the soule is to doe no more, but put its will, (as a sprout out of the foure Formes) againe into the Light of God, where then it is *regenerated anew in the Will*, and in the Life of God.

56. Wee give the Courteous Reader to understand: that the [Hellish] creatures, which are the Devills and the damned soules, have *not onely* foure Formes in the Band of their life; but their Formes are infinite, like the thoughts of Men: and they *can* turne themselves into the Formes of all Creatures; but there are onely foure Formes *manifest* to them, as also in the Abysse of Hell: but they may bring forth *every* forme out of the *Matrix*, *except* the light, the Fire is their right life, and the foure astringency of the Darknesse, is their right food.

57. For

57. For one Eſſence nouriſheth the other, ſo that it is an Eternall Band: and ſo the Devills and damned ſoules are onely living Spirits in the *Eſſences of the Eternall Originall: out of which they are alſo created: for the *Matrix* is the originall *Genetrix*, which continually generateth it ſelfe out of the Eternall Will.

* Or, *eſſentiall powers.*

58. And in that reſpect, [or according to this forme or property] God calleth himſelfe *a Zealous* [*or Jealous*] *Angry God, and a Conſuming Fire*; for the fire of this Originall is conſuming, for it is the Centre of the Eternall Band. Therefore if it be kindled in the ſoure ſharpneſſe, it conſumeth all whatſoever appeareth *Eſſentially* in the foure Formes, (you muſt underſtand, all that which is not generated out of their ſource [or property,] for the Devills are from the ſame ſource or property, *it cannot conſume them*, for they are crude [that is] without a body) as may be ſeene by the ſacrifices of *Moſes* and the Children of *Iſrael*, which the fire devoured, as alſo by *Eliah* and the two Captains over fifties, in that the fire of God twice devoured fiftie, when *Iſrael* was led in the ſource of the Father by the Word: [that is, when *Iſrael* was diſobedient to the light and Word, and *thereby were given up* to the Wrath of God.]

59. And now I will further ſhew you the forme of the Deity, that you may ſearch through the *Ground* of the Eternall Life, and learne to underſtand what the Eternall Good, and what the Eternall Evill is; as alſo that which is *Mortall in this world: and that you may learne to ſearch and *know the Will of the higheſt Good*: as alſo what God, Heaven, Hell, the Devill, and this world is, and what is to be done therein.

* Or, *Tranſitory.*

60. *John* the Evangeliſt writeth very well, alſo deeply and cleerly, that *in the beginning was the Word, and the Word was God, and all things were made by it*: for the Word revealeth the Deity, and genetateth the Angelicall World [which is] a Principle in it ſelfe: which is to be underſtood as followeth.

61. The firſt Eternall Will is God the Father, and it is, to generate his Sonne, *viz.* his Word; not out of any thing elſe but *out of himſelfe*: and wee have already informed you about the Eſſences, which are generated in the Will, and alſo how the will in the Eſſences is ſet in Darkneſſe, and how the Darkneſſe (in the wheele of the Anxiety) is broken aſunder by the flaſh of fire, and how the will cometh to be in foure formes, whereas in the *Originall* all foure are but *one*, but in the flaſh of fire appeare in foure formes: as alſo how the flaſh of fire doth exiſt, in that the firſt will doth ſharpen it ſelfe in the eager hardneſſe, ſo that the *liberty* of the will ſhineth in the flaſh. Wherein wee have given you to underſtand, that the firſt will ſhineth in the flaſh of the fire, and is conſuming by reaſon of the anxious ſharpneſſe, where the will continueth in the ſharp-

neſſe, and comprehendeth the *other Will in it ſelfe*, (underſtand in the Centre of the ſharpneſſe,) [g] which is, to goe out from the ſharpneſſe, and to dwell in it ſelfe in the Eternall Liberty without paine or ſource.

[g] *Which other or ſecond Will.*

62. Therefore wee now alſo give you to underſtand; that the *other* re-comprehended Will, to goe out from the ſharpneſſe, *is free from Nature*, viz. from its wrathfulneſſe: for it ſtands in the Centre, in it ſelfe, and retaineth all the vertue and forme of the [firſt] Centre, out of all Eſſences in it ſelfe: for it is the vertue and power of the *firſt* will, and is generated in the firſt will, and maketh (in the Liberty of the firſt will) a *Centre* of an Out-birth [or procreation], incomprehenſible by the foure formes in the firſt will. And this other generated will in the firſt will, is the *Heart* of the firſt will, and is in the firſt will as a *Word*, which moveth in it ſelfe, and remaineth Eternally in the Birth of the firſt will; for it is his Sonne or Heart: and is ſevered [or diſtinct] from the firſt will in that it hath a *ſeverall Centre in it ſelfe*.

63. Now the Father, *viz.* the firſt will, expreſſeth all things, by this word (as out of the Centre of the Liberty); and that which proceedeth from the Father by the Word (*viz.* the Spirit and power of the Father in the Word) formeth that which *is expreſſed*, after a ſpirituall manner, ſo that it appeareth as a Spirit.

64. For, in the foure *Matrix* (*viz.* in the *Fiat*) all is comprehended, and the Spirit of the Word formeth it in the *Centre* of that Eſſence, wherein the Father moveth and expreſſeth by the Word, ſo that it is and remaineth to be an Eſſence. For whatſoever is formed out of the Eternall, is Spirit, and is Eternall, as the Angells and ſoules of Men are.

65. But becauſe it may happen that wee ſhould be as one that is dumb to you, and hard to be underſtood, in this deſcription, (for the underſtanding and apprehenſion of it is not in the *ſubtile* ſpirit of this outward world;) wee will therefore ſhew how *the other Three Heavenly Formes are Generated* [being together with the foure fore-mentioned formes, the ſeaven formes or Spirits of Nature] in which [three formes] eſpecially, God, the Kingdome of Heaven, Paradiſe, and the Angelicall world is underſtood; to try whether it might be brought into the minde of the Reader.

66. You muſt not underſtand it, as if the Deity had a beginning, or were ſubject to any alteration, *no*; but I write in what manner it may be learnt and underſtood, *what the Divine Eſſence is*: for wee can bring no Angelicall words: and though wee could uſe them, yet they would appeare in this world no other then Creaturely, and *Earthly* to the earthly Minde. For wee are but a part of the whole, and cannot ſpeake [h] the totall, but in part, which the Reader *ought* to conſider.

[h] *That which is perfect.*

67. For

67. For the Divine Minde in the Heart of God, that is onely totall [or perfect] but elſe there is nothing totall, for without that, all ſtand in the Eſſences, and God onely is *Free*, and nothing elſe: and therefore wee ſpeake but in part, and comprehend the totall in the *Minde:* for wee have no tongue to expreſſe it: wee only bring the Reader to a [1] Ladder, [he muſt goe up himſelfe.]

[1] *Which reacheth to heaven.*

68. If wee will *rightly* ſpeake or write of God, wee muſt ſpeake of the Light, and of the flame of Love: for therein is God rightly underſtood.

69. Wee cannot ſay, that the ſource of the fire is Light, we ſee it onely *ſhine* out of the Fire. Thus now wee have informed you concerning the Originall of the Fire, how it is generated in the wheele of the Eſſences, in the hard anxious ſharpneſſe, and receiveth its ſhining out of the Eternall Libertie, where the libertie is driven on in Nature, ſo that the libertie becometh a ſource [or propettie], *which is Fire.*

70. So alſo wee have mentioned, how the flaſh inſtantly preſſeth through the wheele of the Eſſences, and maketh a Croſſe, and then the wheele of the Eſſences turneth round *no more*; but ſtandeth wavering in the ſound [of the crack], and all Eſſences receive their vertue and ſtrength in the flaſh of the Croſſe: for the flaſh preſſeth right through, and divideth the Eſſences of the wheele: and the Eſſences preſſe through [k] flatly upon the flaſh: for the flaſh is their Spirit, which in the ſoure aſtringency maketh a Brimſtony Forme.

[k] *Squarely, Croſſewiſe on each ſide.*

71. Thus the *birth* ſtandeth ſquare like a Croſſe, and hath beneath, the Centre of the Birth, which driveth up the flaſh aloft, and ſo the whole Birth is as a ſprout, where the *fire* driveth up, and the *Eſſences* haſten after the fire-Spirit, as their own ſpirit, which attracteth and deſireth them, for they are its food and nouriſhment, and it is their life, and one is *not* without the other.

72. Now underſtand us concerning the Crack of the Fire, for it is horrible and conſuming, and overcometh all the Formes of all the Eſſences: for as ſoone as the *twinckling* beginneth, all the formes of the Darkneſſe are conſumed, and the dark ſoure aſtringency (*viz.* the ſterne Death) trembleth at the life, and falleth back as dead and overcome, and of hard becometh feeble and weake; and ſo becometh heavy, as being impotent and not [l] fix in it ſelfe; and *thence* cometh weight in Nature. For the ſoure aſtringent *Matrix* becometh thin and light; and a Water-Spirit, from whence the Water is Generated.

[l] *Not able to ſubſiſt.*

73. And now this Crack of the ſoure aſtringency in the Dark Death, is a Crack of *Great Joy*, for of dark it becometh light: and ow when the flaſh twinckleth in the ſoure aſtringency of the ſting,

the

the ſting is terrified much more then its mother the ſoure aſtringency, and yet it is no hoſtile crack or terrifying; but a very joyfull crack or terrour of exulting, that its *mother* is ſo thin, pliant, and ſoft, whereby the ſting *looſeth* its fiery propriety, and in the Liberty of the Eternall Will (in the Centre) becometh white, cleere, light, amiable, and joyfull; and herewith ſpringeth up *the fift forme of Nature*, viz. the friendly *Love*.

74. For there the flaſh deſireth with great longing to have its *mother* for its food, and here is the true originall of *Life*; for it is the kindling of the Light in the ſoure aſtringent *Matrix*, where the ſevere tartneſſe is turned into meekneſſe: and you ſhould rightly underſtand it here, that it is not ſo, wholly in the Centre of its being; but (as I may ſay in a ſimilitude) it is as if Oyle were generated in the Meekneſſe, out of which the Light ſhineth conſtantly and remaineth for ever, in which the flaſh looſeth its propriety, and ſo out of its forme a ſhining and light is produced, wherein there is a [m] *diſtinct Centre*, out of which the Great Joy ſpringeth up; and yet the firſt foure formes keep their own Centre to themſelves: For the Darkneſſe remaineth as an incloſed thing: *and the Light ſhineth in the Darkneſſe, and the Darkneſſe comprehendeth it not.*

[m] Or, *Severall.*

75. Thus there are *two* Principles; which are therefore two, becauſe the Meekneſſe exiſteth out of the firſt Eternall Will, which [Will] is *free* from the Matrix [or Nature] and is as thin as if it were nothing, and is ſtill and quiet. Now that which is ſtill and without a being in it ſelfe, that hath *no darkneſſe* in it; but is meerly a ſtill cleere light Joy, without Eſſence, and that is the Eternity which is without any thing, and is called God, above all other things: for there is nothing *Evill* in it, and it is *without* a Beeing.

76. Underſtand us thus; God the Father is ſo in himſelfe, but *without* a Name: for he is in himſelfe the light cleere bright Eternity without a *Beeing*, if wee ſpeake meerely of the Light of God.

77. But ſince he *will not* be without a Beeing, therefore wee conſider his will, which he conceiveth in himſelfe, out of nothing, but meerly out of and in himſelfe; and wee underſtand the deſire [is] in his will, and [that] in the deſire [there is] the Centre of the *Genetrix*, wherein the Beeing is Generated.

78. Now the Eternall *Genetrix* deſireth nothing but the Word, which doth create in the Genetrix: for the Eternall ſtill and light Joy, *createth nothing*, but is meerly ſtill and light; for where there is no darkneſſe, there is meere light without alteration; but the *Genetrix* in the deſire maketh the attraction, ſo that there is a Darkneſſe, which is Eternall; wherein Nature is Generated: as is mentioned before.

79. And now the Eternall Genetrix, in the firſt longing, deſireth

reth the Liberty, (*viz.* God) and not the Darkneſſe, in it ſelfe: for he willeth not her, but the *Word*, which createth in the longing of the Genetrix: and yet there can be no Genetrix without the attracting, which impregnateth it ſelfe in the will, in which impregnation the Centre of the Nature doth conſiſt: and there would be no *Word*, if there were no *Nature*.

80. For the Word taketh its originall in Nature: and wee heere give you highly and dearly to underſtand, that *two words* are Generated in Nature: *one* is the firſt Centre of the Genetrix, in the ſterne Wrath, to expreſſe the ſtrong might of the Mother of the firſt foure wrathfulneſſe in the Fire: which is heere called the Nature of God the Father, which he thus generateth in his ſtill Joy, in the conception of his will, without touching the Liberty of the Light.

81. And the *other* Word, [is that] which [n] he generateth out of Nature out of the Meeknеſſe, underſtand [that] wherein the Eternall Liberty of the Light is, which is called God, which is [o] out of Nature, and ſo the dark nature *diſappeareth*, [which is] ſtill in the fire of the ſharpneſſe, as is mentioned before, and yet the foure aſtringency (in its own dark propriety) is terrified, and looſeth its eagar propriety.

[n] *God the Father.*

[o] Or, *ariſeth out of Nature.*

82. For the flaſh maketh the dark ſtern Might *thin* againe, and ſo a ſprout ſpringeth up therein out of the innumerable Eſſences, and this is the vertue or power of the *ſecond Centre*: for in this ſpringing up there is a Love-deſire, and the Eternall Light catcheth hold of the Liberty [p] without Nature, ſo that the Liberty [p] without Nature kindleth in this *Love*, and becometh a burning Light, wherein the Glance or *brightneſſe* ariſeth.

[p] *Extra Naturam.*

83. For there is *no* Glance [p] without Nature, though indeed there is a *light* pleaſant habitation: but the Glance ariſeth firſt from the ſharpneſſe: and yet in the ſpringing up of Love there is *no ſharpneſſe* that is perceptible, though indeed it is really; and ſo it is a Birth of Joy, and a right fulfilling of the firſt Will, which is Gods, which he putteth into deſiring, and ſo Generateth Nature, and *out of Nature* [he generateth] the ſprout [or word] of Love.

84. Thus the ſecond Sprout (or Word) of Love dwelleth in the Firſt Will, and is its right *fulfilling* which it [q] deſireth: for [r] it is meeke pleaſant and friendly, and is the vertue and heart of the firſt Will from whence the Eternall Deſire continually [ſ] is *ſprouting* and ſubſiſting.

[q] Or, *wherein it is well pleaſed.*

[r] *The Love.*

[ſ] Or, *Expreſſeth its Eſſentiall Word.*

85. And thus the Light breaketh open the Gates of Darkneſſe, and the loving Sprout [or ſecond Word which is the heart of God] *ſpringeth up* out of the Dark Nature, and dwelleth in the Eternall Stillneſſe of the Father, and is called his Sonne: for the Father Generateth him out of his Eternall Will, and herein is the Glance

[Luſtre,

[Luſtre, Glory, or Majeſty] of the Father *manifeſted*, which otherwiſe (in the firſt Will in the Dark Nature) appeareth only in *Fire*; but in the ſecond Centre, [it appeareth] in the Love in the Light; and here Love and Enmity ought to be conſidered, and how they *oppoſe* one another.

85. For Love is Death to Wrathfulneſſe, and by its ſhining taketh *away* the Power of the Wrathfulneſſe. And heere the Power of God in Love and Anger, is rightly to be conſidered.

87. But that the Love may thus be Generated, is cauſed by the *firſt* Will from the ſtill habitation; for the ſtill and cleere habitation, which is without a ſource, deſireth no fierceneſſe, and yet cauſeth fierceneſſe: and if the fierceneſſe were not, there would be no ſharpneſſe; and ſo the *ſecond* Centre (of Love) would not be generated neither, out of which the *ſupernaturall* light ſhineth, where then the Name of God the Father and of God the Sonne exiſteth.

88. For if the Eternall Liberty did not Generate the Beeing of Nature, there would be *no* Father, but a meere nothing: but ſince it *doth generate* the Beeing of Nature, therefore the *Generator* whence it is Generated is *called* Father.

89. Thus *the Light ſhineth in the Darkneſſe, and the Darkneſſe comprehendeth it not*, as *John* ſaith, and thus Light and Darkneſſe are oppoſite one to another, and ſo the Light is *Lord* over the Darkneſſe: and it is an *Eternall Band*, where one would not be without the other: and heere we are rightly to conſider the Enmity againſt the vertue of the Light of God, how each of them taketh its originall.

90. For, the Darkneſſe *holdeth* in its Centre, ſoure fierceneſſe; ſtinging Anguiſh in the Brimſtone-Spirit; woe in the flaſh of fire; great fire in the Breaking Wheele; aſcending of the Eſſences in the flaſh of the Might of the fire: and yet there is *no* flying out, but it cauſeth ſuch a will [of flying out, or flying away,] and that is a Spirit, and it is the *Band* of Nature, which God the Father Generateth in his Will, wherewith he manifeſteth himſelfe in the Eternall *Stillneſſe*: whereas otherwiſe there would be *nothing*: and herein is *God* the Father (with his Might and fiery ſharpneſſe,) *an angry* Zealous *Jealous God, and a Conſuming Fire.*

91. Let this be ſhewen you, O yee *Philoſophers*; which (from the Counſell of God) is *opened to you* in the Seventh Seale: *in* [t] *Ternario ſancto*.

[t] *The ſeventh Seale is the Holy Ternary.*

92. Thus the *fountaine* of Love is a claſping and keeping in of the fierce wrathfullneſſe, yea an overcoming of the fierce Might: for the *Meekneſſe* taketh away the property of the fierce ſoure hard Might of the Fire; and the *Light* of the Meekneſſe holdeth the Darkneſſe captive, and dwelleth in the Darkneſſe, [without being comprehended by the Darkneſſe.]

93. And

93. And thus the fierce might *willeth nothing elſe* but the fierceneſſe, and the [a] ſhutting in, of Death; for the fierce ſoureneſſe is the ſhutter up in Death: and the Meekneſſe *preſſeth forth* as a ſprout, and groweth out of Death, and overcometh it: and maketh the Eternall Life, and turneth Enmity into Love.

[a] Or, to ſhut up in Death.

94. Let this be a Light unto you, O ye *Theologiſts* [or Divines]: and conſider the writings of the Saints *better*, and behold the Wonders of God with other Eyes. Conſider what God is, in Love and Anger: and obſerve how *two Principles* ſtand open, where each is deſiring; deſiſt from the Naturall Wiſdome of this world, and conſider the Eternall Nature, and *ſo you ſhall finde God and the Kingdome of Heaven.* Your [a] Lawes, will not doe it: if you would know God, another manner of Earneſt [or Zeale] muſt be uſed [then to make Concluſions in Comncells and Synods] you muſt *goe out from* [1] *Babell*, that you may attaine the Centre of the Sonne of God: and ſo you ſhall be *borne* [or Generated] in Meekneſſe and in Love: and then you *may* feed the ſheep of Chriſt: otherwiſe you are *Theeves* and *Murtherers*, and ſtep into the Centre of the fierce Wrath, where you doe nothing elſe, but *devoure the ſheepe of Chriſt*, with your blowing up of hellish Fire. O how falſly doe you deale againſt Love: how will you appeare: when the Sun riſeth, and when you ſhall ſtand in the Light; it ſhall hereafter be ſet before your eyes.

[a] *Canons and Ordinances.*

[1] *From wrangling contentious diſputation.*

The Third Chapter.

1. AND now if we will dive into the bleſſed *Birth of Love*, and ſearch how it is Generated, and where it hath its Originall; wee muſt ſearch the Centre inwardly: and ſet the *Sixt forme of Nature* before us, viz. *Mercurie*, wherein the ſound [ſound or noiſe is Generated: and ſo wee ſhall finde, (in the Generating of the Love,) the tune, ſound, and ſong, as alſo the *five Senſes*, Seeing, Hearing, Smelling, Taſting and Feeling; wherein the Life is underſtood; as alſo Paine and Torment, Joy and Love; deſire to Good and deſire to Evill; though in it ſelfe in nature nothing is to be rejected, [or is in vaine], both muſt be, elſe God would not be manifeſted, and all would be as a ſtill *nothing*: and the whole Beeing is together in the Eternall God; none hath made or Generated any thing for him: he alone, in his Eternall Will (which

[a] *Pregnant mother or wombe that Generateth all things.*

[b] *Beeing of all Beeings.*

Ens Entium.

[c] *Groundlesse, or bottomlesse.*

[d] Barmhertzigkeit, *Mercifulnesse.*

[e] Arcana.

[f] *The children of wisdome.*

[g] *Ground or Foundation.*

is himselfe) maketh the [a] *Generatrix*; he onely is the Eternall beginning, and compriseth the Centre to the Generatrix, which maketh the Eternall Mother of the *Generatrix of the* [b] *Essence of all Essences.*

2. For God hath no beginning, and there is nothing sooner then he [or before him], but his Word hath an [c] unsearchable beginning in him, and an Eternall [c] unsearchable end: which yet is *not* called *End* rightly, but Person, *viz.* the Heart of the Father: for it is Generated in the Eternall Centre, not as a Forme of the Centre (which belongeth to the Centre) but as a sprout of another Centre out of the first Eternall [Centre].

3. Therefore he is the Sonne of the First; and is rightly the *flame* of Love, and the Glance of the Father in the Eternall Will, and the second Mother [or Matrix] of the Generatrix, *viz.* the Angellicall World out of himselfe, is *a Principle*, which is called the [d] Mercy of God: out of which *Centre* goeth forth the Virgin of the *Eternall Wisdome of God*, by which God hath created this World, *viz.* the Third Principle, (with all Creatures and things) out of the First [Principle].

4. And wee would have the Reader faithfully warned, that he should not seeke our meaning in *the Wisdome of this world*, but in the Light of the Eternall Nature, whither wee would have him directed also, (*viz.* into the new *Regeneration* in the life of Christ), else wee are but dumb to him, and not to be understood: and without that [*New Birth*] he should leave these writings uncensured; or else he eateth the food of the first Centre; and his scorne will *gnaw him* in the Centre of his own life.

5. Wee will readily vouchsafe him the Light; and for that *end* this hand hath set downe the *Deepe* [e] Mysteries, not for any advantage that can be expected, but for the [f] *Lillies* sake, and for the sake of the Angelicall world.

6. Here marke exactly: you will see that which you have not seene since the heavy fall of *Adam:* and thereby consider what it signifieth, and what appeareth with it; and tread not in the foot-steps of the *proud Pharisees, who Crucified Christ*, and remained *blinde* in the Day-light, or else the same will happen unto *you.*

7. And looke not upon the Hand of this Pen, it can do nothing; but upon the [g] *Centre*, out of which the light shineth; it shineth *not onely* out of this Hand, but *in the whole world*, as an opened Scale in the Eternall Centre: *every one* may apprehend it, it is not opely without him, but *in him*: and there is no more to be said, but to the open, and spring with Jesus Christ, and put forth a flower out of this world into the Angellicall world: of which wee will heere speake, and shew you *the Eternall Beeing.*

8. Wee have shewed you above, the *Birth* of the foure formes

of

of the Eternall Nature, and thereby have signified how they are Generated out of the Eternall unchangeable Will of the *Liberty* of God: where we have declared to you also how the Eternall Liberty without Nature is a *still* light habitation, yet without Glance [or Lustre]; also how the Eternall Light Liberty, is sharpened in the foure stand fierceneſſe, ſo that it appeareth as a flaſh of Fire, where then it diſſipateth the Darkneſſe, and taketh away the power of the fierceneſſe, and ſo getteth a *conſuming Glance*, or fiery ſplendour, by reaſon of the terrible ſharpneſſe; where then the foure *Matrix* becometh an anxious *Genetrix*: and being feeble, (by the flaſhes taking away its power,) it becometh Eſſentiall: and the flaſh catcheth hold of its Eſſentiall Forme in the *Anguiſh*, (that is, the Briniſtone-Spirit,) which is the *body* of the Flaſh, out of which it burneth and ſhineth.

9. And then [wee have ſhewen alſo] how the Wheele of the Eſſences, with the flaſh of the foure overcomming is [h] upheld: and how the Centre is like that of a [i] Croſſe-wheele, and how all ſtandeth in the founding of the Eſſences, like a Sprout: where then the wheele driveth onely *upwards*: and therefore it is that the ſource of the Fire flieth upwards, for all the formes of Nature flie after the Fire; and the fire flieth from them; for it willeth to be free, being it is originally proceeded out of the Eternall Liberty, but yet it cannot [be free,] becauſe Nature withholdeth it, by the ſharpneſſe, which ſubſiſteth in Nature.

h Or, *preſerved.*

i ⊕

A wheele with foure ſpokes a Croſſe.

10. And then alſo wee have ſhewen you, how the Crack of the fire killeth the fierce property of the foure *Matrix*, whereby it is overcome, and falleth back; from whence cometh [k] weight in Nature, and the matter of every thing. And then, how the flaſh in the overcoming *twinckleth* [or looſeth its ſtrength] where then (in the Meeknеſſe) it is ſo terrified that it looſeth its fiery property, and becometh cleere or bright, which is the ſhining of its light, where the Glance taketh its Originall. And *how* the Eternall ſtill Liberty taketh the Glance as its own; and how the firſt Will is herein ſatiſfied (according to its deſire) with that which it would have in the Originall in its deſire.

k Or, *Pondereſity.*

11. And ſo when the firſt deſire, (together with the Generated Eſſences,) is *filled* with the Glance of the Light, then all the Eſſences (which have *laid hold* on the Light) ſtand in the firſt deſiring will, and the will thereby becometh *triumphant*, and full of joy, that the chiefe of Light is generated *in it*: And heere the ſecond Centre flieth open in the Joy, where the Love is the [l] fire of the Centre; and the Love-deſire of the firſt will, attracteth the Joy, and the Light ſhineth out of the Joy: And ſo this precious *holy Birth* remaineth upon the [m] Croſſe-wheele, where the Wheele of the Eſſences

l *Its Centrall Fire.*

m

sences moveth [n] in the Crosse ; and the Joy (*viz.* the source of the Fire) flieth upward, and the Centre retaineth it.

12. And so there the *New-borne* Will goeth forth with power and [o] Wonders ; and *establisheth* the first will of the Liberty of the Father, with the Centre of the Love-Birth of the Sonne : for this Birth is the Word of the Heart of the Father, which he speaketh out of his [p] Essences ; and that which goeth forth out of the Love, is the Holy Spirit of the Word, which formeth the [p] Essences ; and this is together the Ternary in one Essence [or *Trinity in Unity.*]

13 And so now, when the *Centre* in the Word flieth open in the vertue of the Light out of the Love ; then one forme embraceth the other with very friendly desire ; for the *first will* is desiring, and maketh the Centre, as is declared before concerning the Wrath, *so* also it is *heere with the Love* [q] ; and in stead of the striving contrary will, there is nothing herein but an embracing and acceptable relish ; For when the Wheele of the Essences is sounding, the sixt forme is Generated.

14. For the soureness retaineth its fierce might *well enough* in the sharpnesse of the Love ; but indeed it is very soft ; and in the *sixt forme* maketh voyces, tunes and sounds, so that in the sounding, the Essences *heare* one another : and with the Essences of the wheele in the assimulation [infection or mixture] they *taste* one another ; and in the desirous Love they *smell* one another : and with the breaking through of the source, they *feele* one another : and in the Light, they *see* one another : and so there is a living forme of the Spirit, which goeth forth as a life, in all formes, and it [the Spirit] is the stirring of the voyces in the Essences, which make the [r] *senses*, or stares.

15. Thus the true [s] insuperable Love-desire, *springeth up* in the first will which is called Father ; for in the Centre of the Sonne, out of the Fathers sharpnesse, the Glance is Generated, which is a very friendly desire, to *turne* the Wrath of the Father into Love : For when the Essences of the Father taste the meeknesse in the [t] Light, then they are all stirred, and it is a meere lovely desire, pleasing relish, and friendly well doing ; and the forme *Mercurius* is indeed the Word : which in the dark Centre, is a poysonous woe and anguish ; but in the vertue of the Light it is the source of Joy : and affordeth voyces, tunes, and sounds, but not like the [u] sound in the Fire in the First Centre.

16. Thus my deare Minde that readest this, understand, and take our meaning right, and consider, what wee meane in this Description. Wee meane *not* two Gods, that are one against another, but one onely God in Ternary, or Trinity of Subsistence, in his Eternall Birth, or *Geniture*.

17. In

[n] Or, *in the Centre of the Crosse.*

[o] Or, *Miracles.*

[p] *The flowing Essentiall powers or faculties.*

[q] *It maketh its own Centre too.*

[r] *Thoughts or Constellations.*

[s] Or, *inexpressible.*

[t] Or, *Love.*

[u] Or, *Noyse.*

17. In the word *Ternarius*, is to be understood in the Language of Nature rightly the Divine Birth in the six formes in Nature, *which are the six seales of God.*

18. But when I say *Ternarius Sanctus*, then I have therein the number Three in *Seaven Formes*, wherein the Angelicall world is comprehended, which standeth in the seventh Birth. Not according to the [pronunciation of] the Latine Tongue, but according to the [pronunciation of] the Language of Nature, from *whence all things have taken their Names*; which *our Philosophers* in the Schooles of the *Third Principle* of this world, doe not understand; [but the *Theosophers* of the Schoole of *Pentecost* understand it well].

19. For when I speake of the Wrath and of the Anger of God, I meane not any thing that is *without* God; neither doe I meane thereby the pure *Deity*, which is unchangeable, and in Eternity is nothing else but *God*; and is *not Nature*; but the *Word* is generated out of the Nature of the Father, as *another* or second sprout, which is not comprehended in Nature; and therefore it is even *another Person*, and yet is Generated out of the *First*.

20. Understand, that the first will which is without Nature, is *free* from Nature, but Nature is Generated in its desire: and now therefore the second will (which goeth forth out of the first, out of Nature as a proper Centre of its own,) is also *free* from Nature: for it dwelleth in the first Will, which is called Father, in the light Eternity, and it is the Glance [or brightnesse] power, strength, and beeing of the light Eternity; or else there would be *therein*, no beeing, but a light still habitation, without beeing or [x] operation.

21. But since it would be manifested, it *must* needs *create* a will which is desirous, and yet there was nothing to be desired but the powerfull *Word*: and yet that was not in the still Eternity neither: and therefore the *seaven* Formes of the Eternall Nature must be Generated; *which are the seaven seales of the Sonne of God*, as the [y] Apocalyps *witnesseth*, and thence from Eternity the powerfull Word is Generated; which is the power and vertue, the heart, the life, and beeing of the still Eternity.

22. And since it is generated out of the seaven seales or Formes of Nature, therefore it is the Maker and *Creator* of all things out of the beeing of Nature: for there is nothing else that can overpower the Nature, but onely the effectuall powerfull Word in the Light, that onely can overcome the Wrath. (*Hee onely hath the Key that can open and breake the seaven Seales of the wrathfull Nature of the Father, and open the Booke of life, of him, that sitteth upon the Eternall Throne. Reade* Apocalyps 1. *it is just so*.) For as soone as the wrath twinckleth, that is a *dissipating* of the Darknesse, and taketh away the

[x] Wandel, *communion, or conversation.*

[y] *The Revelation of* John.

broch power

power of the fierce wrathfull anguish; and is *rightly called* the mercy [the [a] *Barmhertzigkeit*] of God.

[a] *Mercifulneſſe, warm-hearted-neſſe.*

23. For *Barm*, is the light twinckling in the Centre, out of the light Eternity; where the *Glimps* captivateth the ſterne hard foure or harſh bitter anguiſh, and terrifieth it with the Glimps, and taketh away the power of the fierceneſſe, and *turneth* it into meekneſſe: *Hertz* is the flaſh, that hath captivated the foure formes, where the Glimps of the Eternity is ſharpened, and thence forward hath the foure formes in it, which [Glimps] moveth upon the Croſſe in the Centre, and maketh *another Centre* in it ſelfe: *ig*, is the converting of the flaſh into the light of the Glance or Brightneſſe, wherein the *fifth* and *ſixt* forme are Generated, *viz.* the Love, and the Joy, wherein the [a] Potency of whole Nature doth conſiſt: and without theſe two formes, Nature would be a wrathfull, harſh, and cruell Death: but the light maketh the Love, and alſo the deſire of the ſixt Forme; wherein conſiſteth, the life, with the underſtanding: *Kein*, is the Eternall Entrance, and the aſcending over the Nature of the foure Formes; and an Eternall inhabiting of the ſtill Eternity; and a *ſatiating* or fulfilling of the firſt will, which is called, Father.

[a] *Ability, or Poſſibility.*

24. Thus the *ſecond Birth* is called the Sonne of God, the Word of God, the Power of God, the Love of God, the Life of God, the Wonder of God: and is it ſelfe the Eſſence that manifeſteth every Eſſence [or thing].

25. My beloved ſeeking Minde, I would willingly write it in thy *Heart* if I could. Behold! *all is but one onely God*; But you aske then, whence cometh *Evill*; therefore you have an information concerning that, in this high deſcription: for you ſee in all Creatures, *evill*, poyſon, and bitterneſſe, as alſo *Love*, and [b] Deſire: therefore conſider now how Nature is ſuch an earneſt [or eager] thing.

[b] Or, *Delight.*

26. But as the Heart of God allayeth the fierceneſſe of the Father in his Nature, and maketh it *kinde* and friendly; ſo alſo doth *the Light of the Sunne* to all things in this world, which *all* hath its originall out of the Eternall Nature.

27. For if the fierceneſſe were not Generated in the Eternall Will, there would be no Nature, alſo there would not in the Eternity, be generated any heart and power of God, but it would be an Eternall Stillneſſe: But ſince the *Eternity* doth deſire the *Life*, it cannot be generated any other way: and being it is thus generated, it is therefore moſt beloved, Eternally: and therefore the earneſt ſtrong Birth may not, nor *cannot ceaſe in all Eternity*, in reſpect of the life, which is the Spirit of God.

28. Therefore behold thy ſelfe and all Creatures, and *conſider thy ſelfe*, conſider alſo Heaven and Hell in the anger and wrath of God: and thou ſhalt finde it *thus*, and no otherwiſe. Though indeed

deed here we need an Angelicall Tongue, and [illegible] an Angelicall Light in the Minde, and then [illegible] should well understand one another; *this world* [illegible] *apprehendeth it not.*

Concerning the seaventh Forme of the Eternall Nature.

The Revealed Gate of the Essence of all Essences.

29. MY beloved Reader, If you would understand the *High Mysteries*, you need not first put on an [c] *Academie* upon your Nose, nor use any [such] *Spectacles*, nor reade the Books of many Artists and Schollers: for the High Mysteries are not to be sought after, searched out, and found, *onely* in the High Schooles, or Universities: whatsoever Reason seeketh in the Art of this world, *without* the divine understanding; is vaine and fictitious, it findeth nothing but this world, and not halfe of that neither; it alwaies goeth round about in seeking, and findeth in the end onely Pride and hypocrisie in finding *the Wisdome of the World.*

[c] Or, *University.*

30. *Seeke* you nothing else but the Word and Heart of God, (which is *Incarnate*, or become Man,) in the Gribbe amongst the Oxen in the Stable, in the dark Night; if you finde it, you finde *Christ* (viz. *the Word in the Father*) together with the Father, Sonne, and Holy Ghost: Moreover, the Eternall Nature, also the Angelicall World and Paradise: and then you will finde your Reason (which hath so long led you reeling, as a drunken Man,) to be very blinde. You *need not* breake your Minde with high thoughts, for with such high phansies and conceits you will not finde the *Ground*; doe but onely incline your Minde and Thoughts, with your whole Reason into the Love and Mercy [the *Barmherzigkeit*] of God, so that you be borne out of the Word and Heart of God *in the Centre of your life*, so that his light shine in the light of your life, that you be one with him.

31. For *Jesus Christ* the Sonne of God, the Eternall Word in the Father (who is the Glance, or Brightnesse, and the power of the Light Eternity) must become Man, and be borne in you, if you will know God: otherwise you are in the darke Stable, and goe about groaping and feeling, and looke alwaies for Christ at the right hand of God, supposing that he is a great way off, you cast your Minde aloft above the Starres, and seeke God *as the Sophisters teach you*, who represent God, as one a farre off, in Heaven.

32. But as the Devill would (in his fiery source [or property]) flie up above the Heart of God, and yet *remained* still in the foure formes

formes in the Eternall Nature in the Darkneſſe, ſo it is alſo with blinde Reaſon, which ſitteth in the dark, and ſeeketh God in the Darkneſſe.

32. If you would finde him, ſeeke him in his ſource or *property*, which is *every where*; all is full of God, and he ſhineth in the Darkneſſe; *God is in your dark Heart*, though in another Principle: *knock* and it ſhall be opened unto you, the Holy Spirit of God is the *Key* in the *Centre*: goe out from the deſire of the Fleſh, in a true earneſt Repentance, and put all your will, reaſon, and thoughts into the Mercy [*the Barmhertzigkeit*] of God; and ſo the *Word* of God (*viz.* his beloved Heart) *will get a forme in you*: and then you ſtand before the Cribbe where *Jeſus* is borne: and then incline your ſelfe towards the Childe, and offer him your heart, *and Chriſt will be borne in you.*

34. And then you muſt *firſt* into *Jordan*: and the *Holy Ghoſt* will baptize you: and there the *Heaven* ſtandeth open to you; and the *Holy Ghoſt* hovereth over you: but you muſt into the *Wilderneſſe*, and *be Tempted of the Devill* (underſtand it right: the Devill will make attempts upon you, and will often leade you into the *Wilderneſſe* of the world, and paſſe before thy ſoule *into thy fleſhly Heart*, and barre it up,) And then great Earneſtneſſe is required, to breake aſunder the Centre of the Devill: you ſhall many times *not ſee* Chriſt, the Devill will deny him to you, [*inſinuating*] that he is not become Man in you: for you ſtand thus, as a Light in the Centre, *begirt* with Darkneſſe, and you are a Sprout in the Light of God, [*ſprung*] out of the dark ſterne Nature.

35. Therefore conſider, looke to it; and ſtand faſt; as *Chriſt* did: Doe not as *Adam* did, who ſuffered himſelfe to be brought *into luſt, by the ſpirit of this world*, and brought us into the fleſhly Darkneſſe.

[a] Or, *Doe Miracles.*

36. You muſt with Chriſt, be perſecuted, ſcorned, and contemned, if you will [a] move in the *Wonders* of God: *and if you continue in him, he continueth in you*: and then you may ſeeke what you will, you *will finde* whatſoever you deſire: elſe you ſeeke in the Deity in vaine; and when you have brought things to the higheſt, you finde onely that which is *in this* world. Take this, that is ſet downe for warning, and ſo you will ſeeke, *finde* and know, that which is hereafter written, *concerning* the ſeaven Seales *of* God *and of* the Lamb.

[*] *Note.*

37. But becauſe wee may be hardly underſtood by the Reader (though very eaſily underſtood, by thoſe that are *Borne* of God) and our intention being no other then to ſhew the way to the blinde: [*] therefore we will ſhew you the *Revelation* of *John* (which is *the Revelation of Jeſus Chriſt*) with the Seaven Spirits, and ſeaven Seales of God: wherein the whole Deity (in the Humanity)

hath

hath revealed it ſelfe ; and together with the Perſon of the Wiſdome, hath ſhewen the Eſſence of the Number Three *in Ternario Sancto :* whereby the Deity is ſeene not onely in *Ternario*, but alſo in the Angelicall world.

38. And thoſe that be borne of God, will here have their eyes *rightly* opened : therefore let none be *wilfully* blinde : for the time cometh, and is already, wherein the *ſeaven Seales* are broken open, and the *Booke* of him that ſitteth upon the Throne is opened, which the *Lamb* of the Houſe of *Iſrael* hath broken open, which was ſlaine, and liveth Eternally.

39. And although hitherto the *Revelation* hath continued ſealed, and hath not been underſtood in the ground, by any Man ; yet none ſhould conceive and thinke, that ſuch a thing hath been in the *power* of Man ; for it is the Revelation of God, and it hath Seaven Seales, which were ſealed up, *till the anger of God was accompliſhed :* and they are the ſeaven Spirits of God the Father ; as is mentioned before, concerning the formes of the Birth of the Eternall Nature which is Gods.

40. And now this world with all that belong to it, as well as Man, is *created* as an Out-birth, out of the Eternall Nature ; underſtand, out of the ſeaven Seales of the Eternall Nature : and God hath created this world for no other cauſe, but that he would in his Eternall Wiſdome, *manifeſt the Wonders*, which are in the Eternall Nature ; for they muſt come to Eſſence, and appeare in the light, to his joy, honour, and glory : not onely in *this time* of Secreſie, [or hidden myſteriouſneſſe,] but *after this Time* alſo.

41. For this Time [from the beginning of the world to the end] is as the ſoyle, [or ground,] and is the *Seauenth* Seale of the Eternall Nature, wherein the *ſix* Seales, with their Powers and Wonders diſcloſe themſelves, and *powre* forth their wrath : from whence were Generated and found out, in this world, the Naturall Wiſdome, voyces, thunders, and ſtrife : wherein men have *alwayes ſought* the Heart of God, and yet *found* the Wonders, out of which have ariſen, ſtrife and [f] compulſion [of conſcience], where one Seale hath been opened after another : but humane Reaſon hath not underſtood the *powers* of the Seales.

[f] Or, *force and warres.*

42. For when, after the Times of the Apoſtles, men *departed* from the true Love and Humility towards God, and [g] ſought after Wiſdome for their *own Ends* ; and made of the Kingdome of Chriſt, a Kingdome of Pompe, Might, and the Glory of this world ; then the *Candleſticks* withdrew from *theſe men*, that is, went (in the Fathers Nature) into the Seaven Seales of God, and forſooke the ſeaven Golden Candleſticks, the ſeaven Seales of the Heart of God, which are the ſeaven Seales of the Lamb, which ſhine *bright* out of

[g] *Went a whoring after their own Inventions.*

[h] *The seaven Seales.*

the Fathers Nature; for [h] they were in the hand of the Sonne of God, who was become Man: as may be discerned by the *Image* in the *Revelation*, that the Man *Jesus Christ*, *hath seaven Starres in his hand, and standeth between the seaven Golden Candlesticks.*

43. The seaven Starres are the seaven Spirits of God the Father, which are *hidden seales*; as I have shewen you before, how one forme is continually generated from another; and that one forme would not be without the other; and yet one Seale openeth it selfe after another, and they have *the seaven Thunders, whose Speech is sealed up*, for they are in the Centre of the *Spirit*, but the seaven Seales are in the *Essence*: [or in the Centre of the *Corporiety*:] for they are manifested through the humanity of Christ, therefore the Spirit of God demonstrateth them in the forme of Seaven Golden Candlesticks, and they give light in the Father out of the Centre of the Sonne.

[i] *That which the Thunders declare.*

44. For you see, that *there is a Glassie Sea before the Throne of the Ancient* [*of Dayes*] who is God the Father, and the *Sea* is the seaventh seale, but *opened* and not sealed; for therein standeth the Angelicall World: but the *six* seales are the *Birth* of the Eternall Nature, which are Generated in the first Will of the Father, out of which the Heart or Word of God is from Eternity continually generated, as *a peculiar* Centre of its own, in the Centre of the *seaven Spirits* of God; and although the seaventh seale also, is in the Father, and belongeth to the Centre; yet it is brought to [k] *Essence*, by the Word, for therein consisteth the Angelicall world.

[k] *Beeing or substance.*

45. Therefore my beloved Reader, thou art to know, that whatsoever is written or spoken of God is *Spirit*, for God is *Spirit*; but in himselfe should not be manifest, except the seaven Formes make him manifest: and therein the Creation of the Angelicall world, is brought to passe; and is called *Ternarius Sanctus*: for the number Three [or Trinity] is incomprehensible; but the Word, maketh the *Glassie Sea*, wherein the comprehensibility is understood: and it is clearely represented to you, in the figure of the *Image*, in the *Revelations*.

46. For you see, that *the Image standeth in the midst of the seaven Candlesticks, which are the seaven Spirits of the Deity; and it hath seaven Starres in its right hand, which are also the seaven Spirits of the Deity* in the Centre of the Father, and the Word hath them in his power, in that it changeth the fiercenesse and consumingnesse, into a meeke habitation in the Glassie Sea, wherein Gods Light of the Word, shineth out of the Word: and then the seaven Spirits of God, stand in the Centre of the Word, in forme like unto seaven burning Torches: and hereby the Deity is pourtrayed unto you, in the *Image* in the *Revelations*.

47. And wee give you also to understand further, (as is mentioned

ned above,) that the Word, (or Heart of the Father, in its *ſeaven ſhining Spirits*, is in the Father, (in the Centre of the Father) as his Heart ; and hath the ſeaven Starres (*viz.* the ſeaven Formes of the Eternall Nature) under its power, and *therefore* the Image *hath them in its Hand.*

48. But ſince all things (that ſhould come to have an Eſſence) *muſt* come forth out of the Fathers Nature, and wee know alſo that *Moſes* witneſſeth as much, that God the Father made all things by the [l] Word *Fiat*, as by the Word ſpoken, and the ſpeaking ſtood in the *Fiat* ; and the *Fiat* is the foure *Matrix* in the firſt will of the Father, which comprehendeth and holdeth the Nature, which the Spirit (that is Generated *ex Mercurio*) formeth, which is the Spirit of God. And ſince all Creatures *ſtand* in the Father ; and that he is therefore called Father, being a father of every thing ; as alſo wee Men are his Children ; and yet wee with *Adam*, being departed from the vertue of the [m] *ſeaventh Spirit* of the Word, and with our Imagination are gone into the *Out-birth* of the Father, *viz.* into the Spirit of this world, which cloatheth us with corruptible fleſh and bloud, and holdeth us captive ; therefore wee are now in the vertue or power of the *ſeaven Starres*, or ſeaven Spirits, of the Fathers Nature, which *bring* their Wonders in us, *to the Light.*

[l] *Verbum Fiat.*

[m] Alias *ſeaven Spirits.*

49. For wee are the [n] Repreſentation of the Deity, in which the Spirit of God openeth his *Wonders* : and be you rightly informed, God the Father, hath begotten us againe *in Chriſt*, that wee ſhould with our Imaginations, enter againe into the Word, *viz.* into the *Centre* of the light flaming Heart, that the *Holy Ghoſt* might proceed from us againe with power and [o] workes of Wonder, as may be ſeene by the *Apoſtles* of Chriſt.

[n] *Expreſſe Image, Similitude, Reſemblance, Pourtraiture or Type.*

[o] *Miracles.*

50. But ſince wee have ſuffered our ſelves to be held, by the ſeaven *fierce* Spirits of the Fathers Nature, out of his Centre ; and are not with our *Immanuel*, gone forth from our own reaſon and knowledge, and preſſed in to the life of *Chriſt*, that the Word in us might [p] *become Man* ; therefore alſo all the ſix Spirits of the wrathfull Nature, have ſhewen their Might and Wonders in us, and have let us goe aſtray in *Babel*, ſo that wee have not walked in the Love of the Word, in the Life of Chriſt ; but *after our own Inventions* in a forged hypocriticall *ſeeming holy* conceit, about the Will of God : and have not walked in the Spirit of Chriſt, but in Pride.

[p] *Be incarnate.*

51. And becauſe the Seekers (in the Fathers Nature) have found out Arts, therefore they have troden ſimple Humility under-foote : and becauſe, in their own Inventions, they have departed from the Heart of God, and ſo have erected an *Earthly* Kingdome for their *voluptuouſneſſe* : therefore all the ſix Spirits of Wrath, have juſtly produced their effect upon them.

52. For though the Heart of God, hath founded a Trumpet with a Spirit out of its Centre, and called upon people to *Repent*, yet they had alwayes rather take delight in their tender *flesh* [and delieate life] and had rather follow the Devill, who hath alwayes from the Anger of God founded a Trumpet contrary to it, [*viz.* contrary to Repentance] and hath ſtirred up *Warres and bloud-ſhedding*, of which the *Revelation* teſtifieth in a Figure: And the Spirit of God hath therefore declared the *Revelation*, as a cleere Glaſſe.

53. And mark what the Angel ſaid; *Seale what the Seaven Thunders have ſpoken.* The voices of the ſeaven Thunders out of the ſterne Eſſences, would be well enough *hidden* from us, if we did not [q] put our Imagination into them and *open them* in us: for in the Centre of the Sonne (in the Meeke *Love*) they are not manifeſted or revealed.

[q] Or, *employ our thoughts, purpoſes, and endeavours in the ſame things.*

54. But being the Word, or Heart of God, is [r] become Man, and that in him it hath aſſumed a humane ſoule, to bring us againe out of the *wrathfull Nature*, into the Glaſſie Sea, *viz.* into the Angelicall world, to the wonders of the ſeaven Golden Candleſticks; and becauſe wee yet lay *hidden* in the ſeaven Seales of the Father; *therefore* the [t] Word of God, with its aſſumed humanity, muſt enter againe into the ſterne *Matrix*, into the ſharpneſſe of Death and of the Anger: And there the Man Chriſt *hath broken* the ſeaven Seales in the ſoule of Man.

[r] Or, *Incarnate.*

[t] *Verbum Dei.*

55. For the [t] Word of God, or the Heart of God, which became Man, and the humane ſoule, which out of the ſeaven Spirits of God was breathed into Man, from the Spirit *Mercurius*, (that is, the Spirit of the ſeaven Seales, which in the Word, is called the *Holy Ghoſt*, and yet from the Centre of the Father, [is called] the Spirit *Mercurius*, viz. out of the ſharp Eſſences, out of the fiery wheele, as is mentioned before; but in the Out-birth of the Father, through the Meekneſſe of the Love in the Word; in this world, *viz.* in the third Centre is called *Aire*;) hath broken the fierce might in the Centre of the ſoule.

[t] *Verbum Dei.*

56. For, when the ſoule of *Adam* went forth out of the Word, and entred into the *Third Centre*, (viz. into the Spirit of this world) then the Centre of the ſoule was Eternally Sealed up in the *Matrix* of the Wrath, in the ſeaven Formes of the wrathfull Nature of the Father: and *there was none in heaven, in the Glaſſie Sea, nor in this world, that was able to breake open theſe ſeaven Seales*: there was nothing elſe in the ſoule but the Eternall Death in the horrible Anguiſh, and in the Darkneſſe.

57. And there the *Mercy* [or *Barmhertzigkeit*] brake forth out of the Heart of the Father, and entred into the humane ſoule, and brake

brake the ſeaven Seales of the fierce wrath, and kindled *the Light* (which over-cometh the Death and the Anger) in the ſoule.

48. Not that the ſoule was *rent out* from the Fathers Eſſences, as if it were no more in the ſeaven Spirits of Nature; no, that cannot be; all ſtandeth, in the ſeaven Spirits of the Fathers Nature, yea even the Heart of God, it ſelfe [ſtandeth therein]; onely, the ſeales of Death in the fierce wrath, are *broke open*, by the Light of the Heart of God, in the *Centre* of the humane ſoule.

59. For which, wee thank God the Father in *Chriſt Jeſus*, who became Man, and Regenerated us in him to the Light, and Redeemed us from the fierce wrathfull ſource [or torment] in the zeale of the Anger, in Eternity.

60. But becauſe wee Men did not [u] acknowledge ſuch great grace and light, neither did eſteeme it, but were pleaſed with the *fleſh of* Adam *and the luſt of this world*, (and though indeed wee ſaw, that God, in the Man Chriſt, as alſo in his Diſciples, and in all thoſe that earneſtly clave to him, in the New Regeneration did great Wonders and Miracles; yet wee our ſelves put away *our Candleſtick*, and lived in hypocriſie, and in our own ſeeming holineſſe, and in tyranny, and perſecuted Chriſt) therefore *he left us* alſo ſealed up, ſo that wee knew his Light no more, but wee ſought out for our ſelves, wayes to God, and would by our own contrived opinions, come to God. The Kingdome of *this world* was [x] more acceptable to us, then the Kingdome of God: wee practiced before him nothing but *hypocriſie*, and our heart was far from him: Therefore wee muſt alſo in the Nature of the Father, remaine under the ſeales, till the Spirit *Mercurius* [that is, the wrathfull ſpirit in the Anger of God, according to which God calleth himſelfe *a Conſuming Fire*] hath manifeſted all its Wonders in us.

[u] *Accept or embrace.*

[x] *Pleaſed us better.*

61. And the *Revelation* ſheweth very cleerly, how the Spirit *Mercurius* hath opened one Seale after ano her, and hath powred forth all plagues and abominations [y] in us, and hath brought forth meere contention, warres and malice, meere cunning crafty ſubtilty, deceit, and falſhood, with wonders and powers in us; as indeed he very finely pourtrayeth us, as an abominable *Beaſt, like a Dragon with ſeaven Heads and ten Horns, and upon his Hornes ten Crownes*, and our formall demure [z] Spirituality, ſitteth aloft upon the Dragon, finely and ſtately trimmed and adorned with a Crowne.

[y] *Upon or amongſt us.*

[z] *Clergy, Miniſtry, or ſuch as have received Ordination: and are therefore called Divines, & Preachers.*

62. And there you may behold your ſelfe, you faire Bride upon the Dragon, doe but ſee what you ride upon: is that *Chriſts* Aſſe in lowlineſſe, or is it the Devill from the Abyſſe? your own authority and the elming up of your *Tyrannicall* Power, (which you your ſelfe have erected) is your *Beaſt*; in that you have ſet up a wicked compulſion,

puſſion, forcing and oppreſſing of poore people; and have lived onely in Pompe, State and Pride: your ſpirituall Heart is the beautifull gliſtring *Bride* upon the Beaſt.

63. Behold, I muſt tell it you! behold your ſelfe you dainty Bride, full of abominations and deſolations; ſince you *account* your ſelfe ſo faire; behold, what have you built? Great gliſtering *Houſes of Stone*, into which you enter, and there practice *whoredome*, hypocriſie and diſſimulation: you give God fine words, and your heart hangeth to the *Dragon:* you devoure the fat of the Earth, and your Hypocrites muſt fall downe before your *Beaſt* and *Dragon*, viz. your tyrannicall Power, and worſhip you, or elſe your Dragon will devoure them: whatſoever you [a] ſet up muſt be *accounted* Divine.

[a] *Ordaine, Preach, Teach, or Direct.*

64. O how finely are you deciphered: doe but behold your ſelfe, it is *high time:* doe you not ſee, how the Angel throweth you, together with the Dragon into the Abyſſe, *into the Lake of* [*Fire and*] *Brimſtone*; or doe you not know your *ſelfe* yet?

65. Doe you not know, that we muſt be borne of God, in Chriſt, and live in the converſation of Jeſus Chriſt? Doe you not know that the Word is become Man? Wee muſt be new-borne in Chriſt, that ſo the ſoule may be *a Member of Chriſt:* wee muſt all be generated out of one body, which is *Chriſt*; or elſe wee cannot behold the ſeaven Candleſticks [or Lights] of God in us.

66. To what purpoſe doe you ſo much play the Hypocrites with your *ſeeming* holineſſe; why doe you uſurp [b] *Divine power* in your ſeeming holineſſe; you have it *not*, you have nothing elſe but the power of the Dragon, your Antichriſtian *Idol:* if you deſire to have [b] Divine Power, you muſt be (in the life of Chriſt) in God, and ſo you receive Divine Power, to worke in thoſe who lift up their heart to Chriſt in God; there you have *the Keys of the Kingdome of Heaven* in the Angelicall world.

[b] *Jus Divinum.*

67. Your Lawes, Councells, Decrees, Cannons, and your ſingular Articles or Opinions are but meere deceit: the Spirit of Chriſt in God, *will not be bound* to any Lawes. Whatſoever you teach concerning your own Power in Heaven, which you appropriate and uſurpe to your ſelves (without the New Birth in Chriſt) is all falſe and lyes, and the power thereof belongeth to the Dragon [or your own power conſiſteth in the Tyranny of Rulers].

68. None have any Power in God, except he be borne of God in *Chriſt Jeſus*, and ſuch a one *can* open the ſeaven ſeales to the inclined heart (which inclineth it ſelfe to God in Chriſt Jeſus,) by his voyce and word (which ſoundeth from God,) and can *ſound the Trumpet* into the deſiring Minde.

69. Therefore behold your ſelfe in the *Revelation*, in that Repreſentation or Image of your riding upon the *Dragon*. How bravely ride

ride you on Earth, as the Dragon, the old Devill doth in the ſeaven Seales, (which would alwayes ride over the heart of God in the might of the Fire, and yet remaineth *ſealed up* in the ſeaven Seales, in the dark Abyſſe of the Eternity in the originall of Nature, in the wrathfull *Matrix,*) and ſo you ride alſo.

70. And though the ſeales in the ſoule of Man, *are broken in the Death of Chriſt*; yet the Anger of God, with the Spirit of this world hath ſealed *you* up, and driveth *you* on, that it may accompliſh all its wonders in *you*.

71. Behold you proud Whore upon the Beaſt! what have you ſought after, ſince the Times of the *Apoſtles*, who walked in the life of Chriſt, and not according to the luſt of the fierce Spirit in the originall of Nature, as you doe; behold your brave Kingdome that you have erected in the world, in which you goe about to compell men to turne away from God, and to reverence and [c] *worſhip* your Lawes.

72. Chriſt [c] worſhipped his Father; his ſoule preſſed *in verbum Domini*, into the Word of the Lord, *in the ſeaven Golden Candleſticks* which are the burning Love-Spirit of the Heart of God, in the Father, in the ſtill Eternity; there in the ſource of the Father, Chriſt wrought great [d] Wonders: for he opened the ſeales of the hidden Myſtery, and *did drive the uncleane Spirits out of the* wrathfull ſource of the *ſoules*, and ſounded with his Word in the Centre of the poore captive ſoules, ſo that they ſtirred all Seales, and in the life of Chriſt *preſſed* in to God: and there the Devill could not dwell, for he is a Spirit of Darkneſſe, and wee will hereafter ſhew him to be.

[c] Or, *prayed to.*

[d] *Miracles.*

73. But you *take* and uſurp the Kingdome and power of Chriſt, with faire hypocriſie and *deceit*: where are your Wonders, while you make Divine Lawes, onely for your worldly honour and deceit, onely that you might rule, *over ſilver and gold, and the ſoules of Men?*

74. O you Babyloniſh *Whore*! you are ſhee of whom the Prophets have ſpoken, who have propheſied (in the hidden ſeales) of the Wonders, which were hidden in the Eternall Nature, in *you* the Wonders are brought to Light: But you ſpoile the Tree of Life, therefore you muſt goe into the Lake which burneth with Brimſtone: and therefore the Spirit ſaith in the *Revelation*; *Goe out of her my People, that you be not partakers of her ſource* [*plagues or Torment*].

75. Now ſince you are growne forth of your ſelfe, in the fierce Might of the Anger of God, and are a devourer, and have [e] ſet up the Wonders of God, in pride, for the honour of your *Beaſt*; therefore the ſeales in you are [f] ſealed up, till the time that the Anger hath ſhewne its Might upon you, and that you devoure your ſelfe.

[e] Or, *uſed.*

[f] Or, *hidden to you.*

76. For

76. For you have *despised* the Angels sounding of the Trumpet, *and persecuted those that were sent from God* : you esteeme your belly God, and glory most of all, and love flattery.

77. The *Bride* of the Beast saith : I am your God; set mee upon you, ride on how you will : I will cry aloud and say ; the fatnesse of the Earth is yours, and men shall worship you in *mee* ; feare and horrour be upon all those that disesteeme us ; Thus I ride over the bended knees, and over the soules of Men, where can there be such a Kingdome as wee have ? [for wee are exalted more then Princes and Kings, and wee are honoured and reverenced by them, and placed above them].

78. But the Spirit *Mercurius*, which goeth forth, out of *the burning Torches* (which is the Spirit of Gods Bride) declareth in the *Apocalyps* : that *when the seaventh seale shall be opened, then shall the hidden Mystery of the Kingdome of God be accomplished.*

79. For, *the Lamb which was slaine*, did (at the time of the seaven Seales) *take the booke out of the right hand of him that sate upon the Throne, and opened the Seales thereof : and the foure and twenty Elders fell downe before the Lamb, and said, Thou hast opened the booke, and broken open the Seales : Praise and Honour and Glory to God and the Lamb, which was worthy to take the Booke, and to breake open the Seales thereof : and the* Whore *together with* the Dragon *was cast into the Lake of Fire.* If you understand not this, you are under the Seales.

80. Behold ! when the seaventh seale shall be opened, then the Arch-Shepheard will feed his sheepe *himselfe*, in his greene Pasture : he leadeth them to the springing Waters, and refresheth their soules, and bringeth them into his *right* Path, and is *a good* Shepheard, *and the sheepe follow him*, and he giveth them Eternall Life.

81. [g] At *that* time, *Babel* that Great City on Earth *breaketh* in the Wonders ; and all the soules of those that are written in the Booke of Life, in the Glassie Sea [or *Angelicall world*] : all those that are borne of God, *doe goe out from her*: and that is *the* [h] *Tabernacle* of God *with Men* : for he that seduced them is sealed up, the Light driveth him away.

[g] *Note.*

[h] Or, *habitation.*

82. Therefore hearken, you that are drowsie and awake, the Day breaketh, it is high time ; that you may not be captivated by *the Anger in Babel* : there is great earnestnesse [or severity] at hand : leave off your contention about the Cup of Christ, else you will be found to be but fooles in the presence of God : your *Decrees* availe nothing, when you assemble together, and make results, and *conclusions*, saying, thus wee will have it, this Confession of Faith, thus wee will *beleeve*, and then the *Church* of God will be upheld ; and another party gainsayeth, and they call one another *Hereticks*, and so you

you lead the blinde Laity, captive in your *Devillish* Contention, in your Pride.

83. You binde the true meaning [of the Scriptures] to your Art: he that hath not been a Student, or Scholler in that, can have no understanding in the hidden Mysteries of God; you say. O you proud blinde Men, how you suffer your selves to be seduced, by humane Traditions, without the Spirit of God; how will you stand in the Day of the Judgement of God, with *your confounded Sheepe*, which you have thus led along in blindnesse. You have filled them full of reproach, and blasphemies; and have ridden up and downe upon the *Dragon*, in meere hypocrisie, covetousnesse, high-mindednesse, and false Teaching: outwardly you have made a *faire* shew, and inwardly you have been *full* of the Devill.

[1] Or, *your own Inventions and Conceits.*

84. Where is your Apostolicall Heart? Have you *Christ* [in you]? Wherefore then do you dispute and contend about him? and make the common Lay people contend also, who know not what they doe; they play upon your Musick, [and dance after your Pipe], and would rather *loose* their lives, then leave *your* follies, and enter into the Life of Christ.

85. O simple [k] Devotion! Wherefore doe you not take Christ (your true Shepheard) to be your Shepheard, and let the *Wolves* goe? you need not to be contentious about the Kingdome of Christ: neither have the Wolves any power to give it you, or take it away from you: you *need* not aske *where is Christ?* is he in the Baptisme, or is he in the Supper? is he in the Hearing of the Preacher, or Ministry, as is so *hard pressed upon people now adayes?*

[k] Or, *Holinesse.*

86. Doe but marke, and incline your heart, minde, and thoughts unto Christ, that *Christ* may *be borne* in you; and then you have Christ, the Baptisme, [l] Sacrament, and the Holy Ghost in all Places, you have him in the hearing of the Divine [m] Word.

[l] *Supper of the Lord.*

[m] *That Word is neere that is in thy heart.*

87. The *Covenant* and [n] *Testament* of Christ, have indeed been long *used*, without faith, and therefore are but *bidden* seales: but if you be once borne in Christ, then then become *opened* seales in your heart, in your soule, *all is yours*; Christ is in the Father; and so in Christ are also in the Father; and the Holy Ghost goeth forth from the Father in Christ, and also *in you*: the word of Life is *alwayes* in you, what doe you then seeke after for *salvation?* When you heare teaching of God, then the Spirit also teacheth from your heart, and there is one Love, one Christ, one salvation in *all* places, wheresoever you are, there is the *Gate* of Heaven; it is not onely in the *Churches* of stone, where men glister in Pride; but where there are penitent people together, in true sorrow, who with earnest desire long after Gods *Mercy* [Barmhertzigkeit], who willingly speake of Love, and of the Wonders of God, [*there is the Gate of Heaven*].

[n] *Baptisme and the Lords Supper.*

88. Heare O thou blinde *Babel?* should the Holy Ghoſt worke powerfully in your words? When you ſtand before the Congregation, and deſpiſe your *forefathers* or Predeceſſors *for their blindneſſe*, in *their* opened ſeale, whereas you your ſelfe are a falſe malicious *Adder?* and teacheſt nothing but *ſedition, contention*, and *ſcorne?* you doe *not* powre the Holy Ghoſt into your Hearers, as you *boaſt*, but you drive into them *the ſpirit of contention*; you teach ſcorne, and not love. What doth the Lay Man know of thoſe that were dead a thouſand yeares agoe? are not * they in the power of the Judgement of God, and not in your power? you judge and condemne many that are in the Angelicall world, ſhould then the Holy Ghoſt in your falſe judging, be preached into the hearts of Men [by you]? you preach not the Spirit of Chriſt, but the Spirit of the Devill into their hearts, inſomuch that they rely and *depend* upon *your* fables, and *let goe* the highly precious word of Chriſt.

* *The Dead.*

89. Looke ? into the Acts of the Apoſtles, when they were together very unanimouſly, with great deſire of the Kingdome of God, and ſpake of the Works and Wonders of God, and of his *Love towards Men*, how the Earth moved under them, and the Holy Ghoſt alſo moved the Earthly Centre for great Joy. But had they ſat together to deride the *Phariſees*, and ſcorned and made a play-game of them, the Holy Ghoſt would not have been ſo powerfull among them.

? Or, *upon the doings of the Apoſtles.*

90. Therefore open your Eyes (yee children of God) and goe into the Temple of Chriſt; and *hang no more* to the Temple of diſſimulation, to the Hypocrites and Murtherers. Yet I doe not hereby prohibite the Stone Churches, but I teach [that] the Temple of Chriſt [is] in all places: indeed the greateſt Pomp is exerciſed in the Churches.

91. But if you deſire to goe into the Temple of Chriſt, you muſt bring *an humble contrite and broken heart* with you, which earneſtly longeth after the Kingdome of God; it muſt not conſiſt in hypocriſie, where they ſhew themſelves in a holy and devout Poſture, but the poore ſoule is left without the Temple of Chriſt, in the ſeaven Spirits of Darkneſſe, where onely the mouth is a Chriſtian, and the *heart* is in doubt, or elſe in meere voluptuouſneſſe of the Fleſh.

92. O you blinde *Sophiſters?* what have I to doe with you? that I muſt thus write of your ? Wonders? I have not ſought your wayes, but [I have ſought] the Heart of God, that I might hide my ſelfe in Chriſt. I deſired onely with the Virgin in the *Revelation*, (*which ſtandeth upon the Moone*), to flie into the *Wilderneſſe* from the Dragon; and yet I my ſelfe muſt now ſhew the Dragon. *LORD!* thou doeſt whatſoever thou wilt, thy wayes are meere Wonders.

? Or, *Doings.*

The

The Fourth Chapter.

1. Hen wee thus ſhew you the way of the Light, the Spirit is pleaſed, not to ſpeake barely as in a Hiſtory, but to ſet forth the *Light* in its higheſt Depth in its *Wellſpring* or Fountaine, that you might looke as through an opened Seale, *in Ternarium Sanctum*, into the holy Ternary, [or the Eternall Eſſentiality.]

2. For ſeeing the hidden Myſtery of the Kingdome of God, ſhall be revealed in the ſeaventh Seale, and the Lamb himſelfe ſhall be Shepheard over the ſheep, therefore it muſt *not be ſealed up*: for wee have knowne the voyce of the Trumpet of the ſeaventh Seale *in Ternario Sancto*, in the holy Ternary, and therefore *wee may well* ſpeake of our native Countrey, to which our Labour [or Journey] tendeth.

3. None ſhould ſuppoſe us to be ignorant, in that wee write ſo very deeply; for if wee did not ſee and know it, wee muſt be ſilent; it is a common ſaying, *What the heart is full of, that the mouth ſpeaketh.* This [which wee have written] was not ſought by this Hand: but it is written; *I am found of them that ſought mee not, neither did they enquire after mee.*

4. I was as ſimple concerning the hidden Myſteries, as the meaneſt of all; but my Virgin of the Wonders of God, taught mee, ſo that I muſt write of his wonders: though indeed my purpoſe is to write this for a *Memorandum* to my ſelfe, and yet I ſhall ſpeake as for *many*, which is knowne to God.

5. And now being to ſpeake of the ſeaventh forme of Nature, wee ſee that the Corporeity eſpecially ſubſiſteth therein, for a Spirit is voyde [or crude] without a body: whereas there is no underſtanding without a body; and moreover the Spirit it ſelfe, doth not ſubſiſt without a body. For a forme in the Spirit, is a hunger, and a longing deſire, of one forme after another.

6. For all things ſtand in the will, and are driven on in the will; for if I have [or [s] *conceive*] no will to goe, my body ſtandeth ſtill; Therefore my will carrieth mee, and if I have no deſire towards a place, then there is alſo no will in mee: but if I deſire any thing, then that is the will of the [t] Eſſences.

[s] Or, *purpoſe not.*

[t] *The work, or Deed.*

7. And yet the Eſſences deſire nothing but preſervation and ſuſtenance of the body, for the body is food: and the whole Eſſence of all Eſſences, is a continuall hunger and ſatiating [or fulfilling], and a regeneration or propagation from its fullneſſe: as may be

ſeene, that each forme of the Spirit deſireth the other in its hunger, and when that is attained, another or *ſecond* forme ariſeth out of it, and yet the *firſt* doth not vaniſh, but the other or ſecond formeth it ſelfe in the firſt, into another ſource or property, and yet both keep one in another, each in its own property: as wee have written concerning Nature, in ſix formes; how one proceedeth from the other, and how one cauſeth the other, that it be generated, and yet each keepeth its *property* in the other; and there now they ſtand in ſix formes one in another.

8. And ſo there is no place of reſt, but there is a conſtant deſire of all the ſix formes, as a hunger out of which the will is continually Generated: and yet there is nothing wherein reſt can be, but the ſtill Eternity: and yet alſo this cannot be apprehended or found in the *Wheele* of the fiery Eſſences: and therefore the hungry Nature ſeeketh in its Mother, (*viz.* in the deſire of the ſoureneſſe), and the ſoureneſſe catcheth hold of the *deſire* of the Eſſences, and holdeth it faſt: and thus all Eſſences of the hunger are held in the ſoure Mother, for ſhee is their onely reſt, which they fill againe with that which is in them, that is, with themſelves.

9. And herein conſiſteth the Dominion of a Spirit: for Nature doth conſiſt not onely in ſeaven formes, but there may (out of every deſire,) againe a will be generated, wherein the Eſſences ſubſiſt againe, but *alterably*, according to the deſire of that will, where there is no number found, as you may ſee in the Creation of the World.

[1] *Marke, or pitch of circumſcription.*

10. But ſeeing the Eternall Eſſence doth deſire a certain [1] bound or limit, further and more then which, or to goe higher, or to be other, it deſireth not; *therefore* the heart generateth it ſelfe, which is *the end of Nature*, and the heart is the fulfilling of the Eternall [Beeing, Eſſence, or Subſtance.]

11. And the heart is not comprehenſible by Nature, but Nature remaineth in the darkneſſe in it ſelfe, and the heart remaineth in it ſelfe in the light: and *neither* would be manifeſt without the other; and yet there is a continuall hunger in them both, for both have wrought from Eternity, viz. *Light* and *Darkneſſe*.

[2] *Or, Eſſentiall.*

[3] *The Corporeity.*

12. Now thus wee ſee, in the Angelicall world, as alſo in this world, that the ſeaventh Forme of Nature, is a [2] *ſubſtantiall* Forme, out of which is proceeded the Being of Corporeity *per verbum Fiat*, by the word *Fiat*; and wee have ſearched the ground and finde, that the [3] ſame ſtandeth alſo in two formes, one in the Darkneſſe, the other in the Light, and yet they belong not to the Birth of the Darkneſſe and of the Light, but they are the Body, or Comprehenſibility.

The

The moſt Mighty Gate in the Centre, highly to be Conſidered.

13. THis wee demonſtrate to you, in Light and Darkneſſe; for wee cannot ſay that the Darkneſſe is the ſource [or Property], but the Darkneſſe [7] encompaſſeth the ſource [or property], and cauſeth that a ſource of Anguiſh of the longing and deſiring, is [*generated*] in it, for the Darkneſſe hath no deſiring, but the deſiring is generated in it, and the Darkneſſe cauſeth the deſiring; *viz.* that there is *conceived* a deſire to be free from the Darkneſſe; and *therefore* the deſiring laboureth ſo eagerly after the liberty, till the Anguiſh in the ſharp deſiring, [8] diſcovereth the liberty in it ſelfe, and yet there it is not [rightly called] the Liberty, though it be the Liberty, but it ſtandeth in the ſharpneſſe of the Anguiſh, and is called Fire, where the deſiring then can goe *no higher*; but muſt be ſtilled in it ſelfe, and muſt ſink down into the ſource.

7 *Begineth.*

8 *Effieth, or attaineth.*

14. And the ſharpneſſe of the flaſh of the fire, in the Liberty of the ſharpneſſe, holdeth its right, like a ſtill ſource [or property] ſtanding in the *ſharpneſſe* of the Liberty: and the ſinking of the Anguiſh is as it were a *Death*, out of which the Life is generated: which Death affordeth [a] *weight*: for it is (being compared with the fire of the Liberty) like a ſinking downe in it ſelfe: and in its ſinking, the Anguiſh becometh materiall, ſo that, in that Death, the whole forme of the ſource [or property] may be found, as I may ſay, palpably, or [b] ſenſibly: and the ſenſibility, is the Corporiety of the Darkneſſe; and the fire of the Liberty in the fierce flaſh, is its Spirit and Life.

a *Ponderoſity.*

b Or, *ſeelingly.*

15. And hereby you are adviſed, to enter into your ſelves, and [you may ſee, that the fire cauſeth the ſeeling [or ſenſibility] in the ſharpneſſe of the dead Corporeity: for without fire there is *no body*, that hath any ſenſibility [or feeling], as you may ſee by the Earth and Stones.

16. Now therefore it is here further declared to you, that the body or ſubſtantiality, is not *ſo dead a thing*, that it is altogether uſeleſſe, and fit for nothing: for the ſtilling driveth its property or ſource downwards, and *affordeth weight*, and the fire driveth upwards, and *giveth Spirit, Life, and Mobility*. And now between theſe two in the midſt, is the Centre of the deſiring Anguiſh, which is a cauſe of that which is uppermoſt, that is, the fire, and alſo of that which is nethermoſt, that is, the ſubſtantiality; and if the Centre cannot get upwards nor downwards, and yet driveth with its deſiring; then it driveth forth *ſideways*, and the whole forme or figure

of

of it is as *a Growing Tree*; for it appeareth in the Centre like a [c] Croſſe, out of which the Eſſences of the deſiring ſpring forth, like a Tree of Sprout (as I may ſo ſay) and yet is not a Sprout, but like a driving forth in it ſelfe: like *a kindling* in the dead [d] Eſſentiality.

[c]

[d] Or, *Subſtantiality.*

17. And hereby wee give you earneſtly to underſtand, that the ſource or property in the *Centre*, (out of which the fire goeth forth upwards in the Eſſentiality, and where the Death ſinketh downwards, and the Eſſences ſidewayes) generateth another Will, which hath a deſire, to put the Death, as alſo the fire in the ſharpneſſe, with the Eſſences of the Will, into the *Liberty:* and the Will attaineth the Liberty, in the fire; and maketh the fire ſhine bright, and maketh the Joy, and this ſecond or *re-comprehended* Will is called the *Tincture.*

18. For it is a glance or ſplendour in the darkneſſe, and hath the power of life, and ſprouteth through the Death of the Eſſentiality; and quieteth the Anguiſh: yet it hath no Eſſences in it ſelfe, but it is the Ornament and vertue of the Eſſences, it is the joy and habitation of the Life, it cannot depart from the anxious or painfull ſharpneſſe, and yet the ſharpneſſe retaineth it not: for it is free and a bloſſome of Life, it is not ſoft nor ſweet, but it is like *burning Brimſtone*, where the fire attaineth a *Glance*, which otherwiſe, in the Centre in the Anguiſh, is black and dark.

19. Thus wee diſtinguiſh to you, the *ſubſtance* in the darkneſſe, and though wee are very hard to be underſtood by you: and though alſo little beliefe may be afforded to it: yet wee have a very *convincing* proofe of it: not onely in the created [e] Heaven, but alſo in the Centre of the Earth, as alſo in the whole Principle of this world, which would be too long, to ſet down here, but wee will diſcuſſe, and ſet down a *few things*, to open the underſtanding of the Reader.

[e] *Geſterne, Conſtellation, or firmament,* aliter *Geiſterne Spirits.*

20. Conſider the Centre of the Earth, which God hath created by his Word, even out of the Centre of the Deepe Eternity, out of the Darkneſſe, out of the Centre of the deſirous Will: but not out of any *ſeverall Place*, but out of the ſpace and Depth, ſo farre as the Word hath yeelded it ſelfe unto the [f] *Ether*, there hath the Centre been *every where*, and is ſo now, and remaineth ſo in Eternity: for it hath been ſo from Eternity.

[f] *Receptacle or devourer.*

21. And this is the beginning that the Word hath created [or conceived] a *Will* in the Darkneſſe, to manifeſt the Darkneſſe with all its formes, of the Wonders of God the Father, *in his Nature* which he generateth in his Eternall Will: and wee demonſtrate it to you thus: Behold the Earth, Stones, and Metalls, which are all of them as it were dead and afford weight; and alſo they are dark, [*opaca*], and

and yet have *in them* the light, *viz.* the Noble *Tincture*, which is their light and life; wherein the *Oare* [or Minerall] stone doth grow, in which the Tincture is strong.

22. Thus you see also, how the Brimstony Fire is the Overcomer of Nature, in which the *Tincture* doth exist, and so through the Death of Nature springeth up, in Stones and Metalls; and in Nature bringeth forth the *substantiality* of the shining and glance or brightnesse; which may be seene, in gold, silver, and all glistering Metalls. Wherein also wee [g] see the poysonous anguish of the Darknesse, as also the soure death of the Darknesse, and the strong matter of [h] Conjunction; as they understand, who *worke* and deale therein.

[g] Or, *finde.*
[h] *Mixture or Copulation.*

23. Also wee see how the *Tincture* can bring that which is lowest in the Death, to its highest Ornament or Glory, (*viz. an inferiour Metall into Gold*), and all that, in respect of the great power of the Eternity. And therefore also the Tincture is *hidden* from the *Alchimists*, because it is originally out of the Eternity, and they seeke only that which is *Earthly*; if they did rightly seeke, they should well *finde* it, as wee have found in the Spirit.

24. But wee have yet a greater knowledge of this, in the many materialls or kindes of Earth: which wee know, to be created out of the Eternall Essences, as an Out birth, and so are in substance as an Image of the Essences; where wee may see the [i] altering of the Will in the Essences, and the Great Wonders of the *Omnipotency* of God.

[i] Or, *changing.*

25. For all things, which are come to an Essence, proceeded out of the Eternall *Genetrix*, not at severall times, but all at once; yet stood [or were manifested] in severall times, in the forming of the Essence or Substance, (in the wrestling of the *Centre*) in the Figure, and were seene by the Heart of God in the Light, which at length created it; where the Time took its beginning.

26. For the Deity hath had a *longing*, to see the Wonders of the Eternall Nature, and of the innumerable Essences, in substance, and in corporeall things; and wee give you to understand this highly and exactly: that God hath created all for the Light, and not the Darknesse.

27. For, he hath awakened the *Tincture*, to the Death in the Centre (*viz.* to the Body or Corporeall substance of the Earth) and that is its Lustre and Light, wherein its *life* doth consist. And, to the Deepe above the Centre, he hath given the *Sunne*, which is a Tincture of the Fire, and reacheth with its vertue into the Liberty, *beyond* Nature, wherein also it retaineth its Glance or Lustre: and it [the Sun] is the *Life* of the whole wheele of the Starres, and an Opener of Death, in the Chamber of Anguish, [or in the wrathfull Nature]: For, *all* the Starres are its Children, not that they have their

their Eſſences from it, but it is their life, and in the beginning, they proceeded from its *Centre*, it is the *Centre* of the uppermoſt in the Liberty of the Life, and the Earth is the Centre of the nethermoſt in the Death; and yet there is no dying in either of them, but an altering of one [k] thing into another.

[k] *Being, Eſſence, or Subſtance.*

28. For this World *dyeth not*, but it ſhall be changed into ſuch a ſubſtance, as it was not before; (underſtand its Eſſences): but the *ſhadow* of all things remaine ſtanding for ever as a *figure*, to the honour, joy and [manifeſtation of] Gods works of wonder.

29. And further wee give you to underſtand, that the Spirits alſo were all created unto the Light; for they are the *Eſſences* [or proceeding powers] out of the Life; not out of the Corporeity of the Death, but out of the Centre of the Eſſences in the *Originall* of the Tincture, which reacheth the Liberty of God the Father, which is light, joy, or a habitation of Eternity, wherein the Word with the Angelicall world hath its *dominion*. They all are created out of the ſharpneſſe of the twinckling in the wheele of the Eſſences: and they ſtand in the *Liberty* before the Heart of God, and they are the Wonders in the divine delight, which are [l] diſcovered by the Heart, in the Wonders of the Power, and therefore it ſet the Will in the Fiat, and created them.

[l] *Beheld, or aſpected.*

30. And wee underſtand by the word [*Schuffe*, which ſignifieth] Created, [and in the Language of Nature ſignifieth] a Seperation of the Eſſences, in the Centre, in the foure *Matrix*: and therefore there is alſo ſuch great diverſity in the Spirits, as there is great diverſity in the Will of the Eſſences; whereof wee have an Example and ſimilitude in the will [and purpoſe] of our *Minde*, out of which, do ſpring ſo many various *thoughts*, where every thought hath againe a Centre to a Will: that ſo out of a [m] conceived thought, a ſubſtance may be [produced]. [For Example, a Woman with childe, *can with her thoughts*, ſet a mark, or make ſome monſtrous alteration, in the fruit of her womb, which is a ſubſtantiall thing.]

[m] Or, *an Imagination.*

31. In ſuch a manner, are all Spirits created out of the *Eternall Minde*, and *therefore* they are alſo Eternall; for all whatſoever is generated out of the Eternall Minde, is Eternall.

32. For before God had conceived the *Fiat*, the wheele of the Eternall Eſſences, went forth without ſubſtance, into the Wonders: but when God ſet the will in the *Fiat*, then the wheele of the Eternall Eſſences, went forth into a ſubſtance, and there the Time, had its beginning, which was *not* from Eternity.

33. And wee give you highly to underſtand, the heavy fall of *Lucifer*; which [was that] he put his will back, againe, into the *Matrix* of the Fire, in the *Centre*, and turned away from the will of the Eternall Minde, which tendeth onely to the Heart of God; and

turne to page 53

Threefold Life of Man ſhall be written of; and *then firſt rightly* come into his underſtanding, ſo that he himſelfe will *then* eſteeme it for *a Great Jewell.*

60. For the Minde doth not leave of ſearching, till it come to the Innermoſt Ground, which is *heere* ſhewen. But if it reach not the Ground, it ſinketh downe in the Ground, and cannot apprehend it, and then cometh doubting, unbeliefe, and contempt, into the Minde, [as if this writing were not worth the troubling ones head about it,] therefore wee would have the Reader admoniſhed, not to jeſt with the high hidden Myſteries; for thereby the Spirit of God is blaſphemed.

61. And it is with the Minde, as with *Lucifer*: when he ſaw the greateſt hidden Myſteries of the Deity ſtand in ſuch humility, he took offence at it, and entered into the fierce Might of the Fire, and *would* domineere with his own ſelfe, wit, and reaſon, over [the Heart of] God, he *would* that God ſhould be in ſubjection under him, he *would* be the framer and Creator in Nature, and therefore he became a Devill.

62. For in the meekneſſe and lowlineſſe, conſiſteth the Kingdome of Heaven, with the Angelicall world, and the vertue of the Heart of God.

63. For the Light conſiſteth in *meekneſſe*: and though it hath its Originall out of the Centre of the Fire, *viz.* out of the ſharpneſſe of God, yet it placeth its Centre in very great Meekneſſe: for the Liberty without Nature is the End of Nature: and the Light dwelleth in the Liberty, as a Glance or brightneſſe of a ſtill [c] Joy: and the *Word* [proceeding] out of the powers of Nature, is the Fire of the Light, out of which the ſhining goeth forth, and enlighteneth the whole Deepe of the Father; ſo that it is *one* Eſſence together, but with *three* Diſtinctions, where every Diſtinction hath a Centre, and may be called a *Perſon.*

[c] *Habitation.*

64. For, the Father generateth the Nature out of the Eternall ſtill Liberty, which is himſelfe, and yet in the ſtillneſſe is *not* called Father: but in that he is deſiring [or Generating], and [d] comprehendeth a Will in himſelfe, to [have] the Genetrix of Nature [to be], *there* he is knowne to be a Father, from whom all things proceede, as out of his firſt Will, through all Wills.

[d] *Conceiveth, frameth, or purpoſeth.*

65. Even as the *Minde* of Man, is but one onely will, which is deſiring, and yet conceiveth in it, out of the Eternall Will, innumerable Wills, and one alwayes goeth forth out of the other. Whereby wee ſee and finde, that the firſt Will is Maſter, and the other recomprehended Wills leade to Light and Darkneſſe, to joy and ſorrow, according as they conceive any thing good or evill in them; as Reaſon can diſcerne. So it is alſo in the Father, in Nature,

but

but *not* in the Liberty, for there, there is nothing in himſelfe, but the Light Eternity.

66. Beeing then a twofold comprehenſion thus proceedeth out of one will, as, to joy and ſorrow, love and hate, therefore each hath its *birth* to [e] will againe, out of one into many: Nature hath its will to the ſharpneſſe of its ſterne Generating: and the firſt will of the Father, (which ariſeth out of the Light Eternity,) to the ſtill meekneſſe: even as the ſtill Eternity, is in it ſelfe, a ſtill ſoft joy, without ſubſtance.

[e] Or, *to a contrary will, out of one and the ſame point.*

67. Thus there is a *twofold* driving in one onely ſubſtance, and therefore alſo *two Centres* are generated, the one tendeth to meekneſſe, and the other to fierceneſſe, and yet are not ſevered: for the fierceneſſe in Nature is the *firſt*, and out of the fierceneſſe is the meekneſſe generated, which is the *other*, and one without the other, would be onely a ſtill Eternity.

68. Therefore now, the Meekneſſe is the Sonne of God, which dwelleth in the ſtill Eternity, and [f] *mitigateth* the Wrath, and is therefore called the *Sonne*, becauſe he is Generated out of the Fathers Nature: and is called the Word of the Father, becauſe he is with the Glance of the Eternall Liberty, [proceeding] out of the Eternall Liberty (out of the Wheele of the Eſſences, out of the Formes of Nature, as the life of Nature) expreſſed in the Liberty of the Father; and is called a Perſon, becauſe he is a ſelfe ſubſiſting [g] Eſſence, which doth not belong to the Birth of Nature, but is the life and underſtanding of Nature: and is called the Heart of the Father, becauſe he is the vertue and power in the Centre of Nature, and he is in Nature, as the Heart in the Body, which giveth ſtrength and underſtanding to its Members: and is called the Light of God, becauſe the Light is *kindled* in him, and taketh its originall in him: and is called the Glance [or brightneſſe], becauſe, in the Eternall ſtill Liberty, he maketh a Glance [or Luſtre], which taketh its originall out of the *ſharpneſſe* of the Eternall Nature, as is mentioned before. And he is called the *Love* of the Father, becauſe the firſt Will of the Father to the *Genetrix* of Nature, deſireth only this his moſt beloved Heart, and this (in the Will of the Father) is the beſt beloved above Nature, and yet is his Eſſence. And is called *Wonder*, becauſe he is the Creator of all things, by whom all things out of the Centre of the Eſſences of the Father, are brought to light, and beeing; ſo that the Nature of the Father ſtandeth in Great Wonders.

[f] *Satiateth, quencheth, or alayeth.*

[g] *Subſtance, beeing, or thing.*

69. And this is the diverſity, [and the cauſe] that the Father and the Sonne are called *two* Perſons, and yet are but *one* God in one onely Eſſence, that is, the Father is the Generator of Nature, becauſe it is Generated by his Will, out of the deſire; and becauſe his

his Heart ſevereth it ſelfe from Nature, and is not comprehended by Nature, and exerciſeth a ſeverall Centre, *viz.* the *Love*; and the Father exerciſeth the Centre of *Wrath*: in the ſharpneſſe of the Father, is the Fire, and in the ſharpneſſe of the Sonne, is the Light, and yet they are in one another, as fire and Light.

70. But as the Fire will be free (or elſe it is ſmothered) and yet it burneth out of the dark ſappy wood; ſo is the Divine Nature alſo free from the inward wrathfull darkneſſe: and though the fire burne out of diverſity of materialls, yet it affordeth but one kinde of ſource or property, *viz.* heate and light; And in the ſame manner alſo you muſt underſtand us, concerning the Deity.

71. The Sonne, is in Light Eternity of the Father, (and in his comprehended will) in his Nature, but *one* only ſource, which burneth in Love and Light, and is the Glance of the Glory of the Father, and cannot be ſevered or *diſunited* from the Father; For there is but one will in him, which is called the deſire of Mercy [*Barmhertzigkeit*], and that is attractive of whatſoever inclineth towards it

72. And the Holy Ghoſt is the Third Perſon; which I formerly called the Spirit *Mercurius*, in the Divine Nature; in reſpect of its Property: For you ſee that every Will in it ſelfe, is ſtill, and every Light is ſtill, and the noiſe maketh the Will manifeſt, which then ſtandeth before the Will, and maketh *another Centre*. For the noiſe or ſound is comprehended and carried forth, but the Will is not ſo; which you may perceive by a word, how that is comprehended and carried forth, which is generated in the noiſe. And you know alſo, how the noiſe hath its beginning in the Heart, and goeth forth out of the *Eſſences* of the Will, and is compriſed in the Mouth, and yet preſſeth forth out of the Heart, and ſoundeth out from the *whole* Perſon: and declareth what is in the Will.

73. And wee finde alſo, that the *noiſe* is the awakener of the life, alſo the [h] framer of the ſenſes, reaſon, and underſtanding, for it is the hearing, and bringeth one Eſſence into another, from whence the ſmell and taſte ariſe: alſo it is the cauſe of the feeling, by bringing one Eſſence into another, where then they feele one another: alſo it cauſeth the ſenſes: for the Eſſences [or the out-flowing faculties] comprehend the noiſe, ſo that every Eſſence is a will, and againe in the will, is the introduced Centre, to a *Generatrix* of many wills.

[h] Or, *Worke maſter, Artificer.*

74. And ſecondly, wee perceive, that the *Aire* which preſſeth forth from the Heart, comprehendeth the [i] noiſe, and in the mouth, maketh a Centre, where the will formeth the Word, and the will which thruſteth forth from the heart, bringeth the noiſe of the will, in the conceived Centre, which exiſteth in the mouth, out from the

[i] Or, *Sound.*

Centre

Centre of the mouth: and that noiſe is ſharpe, and penetrateth through the heart, minde, and ſenſes: for it is gone forth out of the Centre, into another [Thing or] Eſſence, as into another minde, and bringeth with its ſharpneſſe that [minde or Eſſence] into its will: and if that will [or the other minde] pleaſeth it not, it *breaketh* that will, and deſtroyeth it, *viz.* puniſheth that minde, which is not [k] one with its will.

[k] Or, *agreeable.*

75. Thus my beloved ſeeking and deſiring Minde; Conſider thy ſelfe, ſearch thy ſelfe, and finde thy ſelfe; thou art the Similitude, Image, Eſſence, and proper portion of God; and as thou art, ſo is the Eternall *Birth* in God: For God is a Spirit, and the [l] government in thy body, is alſo a Spirit, and that is proceeded and created out of Gods Government.

[l] Or, *that which governeth thy body.*

76. For God hath manifeſted himſelfe in the ſpirit of Man, both in Love and in Anger, *both* the Centres are in it; and the *Third* [Centre] with the *exiſt* of the Spirit is the omnipotency, and if the Spirit of this world, (*viz.* the Third Principle) had not ſet its barre in *Adam*, which is broken by the *Birth* of *Chriſt*, and is made a Wonder: being borne as a Great Wonder, and ſhewne in the preſence of God.

77. Thus in like manner wee acknowledge a *Third* Perſon in the Deity, which proceedeth from the Father and the Sonne. For he is the Spirit of the mouth of God, and hath not his originall in Nature, but is the ſpirit of the firſt will to Nature, yet he getteth his ſharpneſſe in Nature: and therefore he is the *former* and framer in Nature, as moſt powerfull and *omnipotent.*

78. For he manageth the ſword of Omnipotence, [as may be ſeene by the Image in the *Revelation*] he is the bringer forth, the Conductor, and the Director: alſo the deſtroyer of malice and wickedneſſe, and the opener of the *hidden* Myſteries; he exiſteth in the Father from Eternity without beginning: for the Father without him, would be onely an Eternall ſtillneſſe without [m] Eſſence.

[m] *Being, or ſubſtance.*

79. He is the Eſſence of the Will, as is mentioned concerning the Fire, out of which the Aire ariſeth, which goeth forth from the Fire: and as you ſee that the humane life and its underſtanding, conſiſteth in the *Aire*, and that the Aire governeth the life: ſo you muſt underſtand us concerning the Spirit of God; which is the outgoing and flowing vertue out of the Heart and Word of God.

80. For the Heart is the Word: and the Spirit is the former of the Word: not that he maketh the Word, but he is the ſelfe *ſubſiſting* Eſſence, when the wheele of the Eſſences in the Centre of the Father, goe on in Triumph as a *Genetrix*, then he is in the wheele, in the appearing [or ſhining] of the Liberty, and openeth the *Genetrix* in the Darkneſſe, and cauſeth the longing, of the other [or ſecond] Will, to the Centre of the Word. 81. He

turne to page. 61:

and would domineere in the *Tincture* of the Roote (*viz.* in the *Matrix* of the Fire) over the Heart of God: for the fierce power of the Fire, delighted him more then the Meekneſſe in the ſtill habitation: and therefore he was thruſt back alſo, (into the dark *Matrix*, into the anguiſhing Minde) in the ſinking down of Death. *Lucifer*

34. But to ſatisfie the high enquiring minde, and to fill its apprehenſion, concerning what moved *Lucifer* to this, wee offer the *Matrix* of the *Genetrix*, to be conſidered; and there you finde all the Formes, which can be found in the whole Nature.

35. For you finde there the ſoure, bitter, dark, tart, ſting'ing, envious [property or forme] which ſtand all in the Centre of the Genetrix, *before* the kindling of the Light.

36. But when God ſet his will in the *Fiat*, and deſired to create Spirits: it was no other then as when God ſaid to the *Matrix* [or womb] of the Third Principle, of this world; *Bring forth all ſorts of Beaſts, Fowles, Fiſhes, and Wormes, every one after its kinde*, underſtand, that their body is according to the kinde or quality of their Eſſences, and ſo is the Subſtance or Eſſence in the body, which is their ſpirit: and ſo alſo it is with the high Spirits: there went forth out of the Eternall *Matrix*, Spirits, out of all Eſſences, which are innumerable, to our account.

37. And as wee have ſhewne you already, concerning the ſeaven formes of the *Centre* of the Eternall Nature, where every forme is a ſeverall wellſpring of Nature; in like manner, out of every forme, out of every wellſpring, goe forth *Spirits*, according to the multiplicity of Eſſences and properties, every one according to its kinde.

38. And the uppermoſt Principall Dominion, proceedeth from the Head-ſource, which is the cauſe of the multiplicity therein, as the minde is a cauſe of the ſenſes or various thoughts; and wee intreate you to conſider the *Matrix* earneſtly; wherein you ſhall quickly know, the Conceived Will of *Lucifer*, what it is in its Originall; how the Creature hath imagined into the *Matrix*, and ſuffered it ſelfe to be withheld there; and yet God created all Spirits [n] in the Light.

[n] *To or for.*

39. For the Tincture of the friendly habitation, ſhined out of them all, and the Heart of God ſhined to them, [like the Lamb in the *New Jeruſalem*,] and they *ſhould* put their Imagination into it, and frame their will and power, *in verbo Domini*, in the Word of the Lord.

40. But being they ſaw, that the *Verbum Domini*, the Word of the Lord, in the Centre, was as another [or ſecond] birth out of the Centre: and that they were generated out of the Eſſences of the great fountaine: which is, the Nature of Eternity; they *deſpiſed* the

humility, out of which the Love and Light is generated, and *would* domineere (in the fierce power, in the ſource of the Fire) over the Humility: for the *Matrix* of the Fire *deſired* to have the Dominion.

41. For wee cannot know any otherwiſe, then that *Lucifer* was created in the fourth forme of the Matrix: for there ſtand the Anger and Love in oppoſition, and this is the ſtrife and overcoming, where the Light overcometh and holdeth the Darkneſſe captive. [The Fourth forme is in the midſt of the ſeaven formes, and *may turne* it ſelfe to the Three in the Anger, or to the Three in the Love of God: and is ſeverally drawne and deſired by *each* of the Three.]

42. Alſo the Wrath and Zeale of the Eternall Nature of God, *deſired* to be creaturely, and to ſhew forth its wonders, and therefore ° they were held in the fountaine of their *own* ᵖ Nature; and they have kindled the Matrix of the fierceneſſe of the Anger and Envy, ſo that now it is *their* Eternall Habitation.

° *The Spirits or fallen Angells.*
ᵖ Or, *Originall.*

43. The *Tincture* (in their Conceived Will) is become *falſe*; becauſe they would domineere (out of their Pride) over the humility of the Heart of God: and therefore they were caſt out of the uppermoſt Centre into the nethermoſt, *viz.* into *Death*; where is nothing but meere Darkneſſe, and they cannot reach the Light of God.

¶ *Humble comprehenſion.*

44. For, to the Light of God, there belongeth a ¶ Comprehenſion of Humility, wherein the deſire of Love is Generated, which apprehendeth the Heart of God; And this, *Lucifer* hath not, but meere anger, envy, and high-mindedneſſe, and a continuall deſire to flie up above the Heart of God, and to domineere in the ſterne Might: and therefore he is thruſt out from the Divine Principle, into the Centre of Darkneſſe, and that is his Eternall Kingdome.

ʳ *Theologues called Divines.*

45. And here is cleerely ſhewne to the ʳ *Theologiſts*, who *undertake* to preach of the Will of God; that their devices, about wayes to God, are *meere* Fables: when they make Lawes, and ſet down things, as the meanes whereby the Light of God may be attained: For it onely conſiſteth in this, and it lyeth in our ˢ Imagination, that wee frame our will into *Humility*, wherein the Love is generated, which penetrateth to the Heart of God, as into that which is its own, where the humane ſoule is then, borne in God, ſo that it embraceth the will of God, to doe that which is the will of God.

ˢ *Purpoſe or fixed reſolution.*

46. For, *All* mens *doings*, without the will of God, are nothing elſe but ᵗ Graven Images of naturall skill, which *remaine* in the Anguiſh of the Centre: and it is a ſeeking, where nothing is to be found; like one that maketh a coſtly piece of work, which himſelfe taketh pleaſure in.

ᵗ Or, *Foolery, humane Tradition, or Invention.*

47. So

47. So alſo, *ſuch works* ſtand before God, as a figure: which yet remaine in the *figure Eternally*; but, to the true *Regeneration*, to the attaining of the Heart of God, there belongeth onely an earneſt will, and ſubmiſſion, where Reaſon lets goe all that it hath invented and contrived, and dependeth meerly on the *Word* of the Lord, *viz.* on the Heart of God, and ſo the Spirit is conceived and borne in the Love of God.

48. And wee have already cleerly ſhewen you, that every thing is generated out of the Will, and every thing hath its propagation againe in the Will; for the Will is the Maſter [*Artificer*] of every work: for it hath its firſt Originall to Nature, from God the Father, and paſſeth *through* Nature to his Heart, which is the end of Nature, which dwelleth there in the ſtill Eternall Liberty without Nature, and is in Nature, as a peculiar Principle of its own in it ſelfe.

49. Thus the Originall of Nature hath the ſecond Principle, out of which proceed thoſe things or ſubſtances, that may be altered, but the Principle of the Heart of God doth not [alter or change].

50. Therefore I ſay ſtill, and it is the very truth; that whatſoever is built, invented, and taught, concerning the Way to God, (if it proceed not out of the *Humility of Love*, and goeth on to the comprehending [or purpoſe] of the Will, to the Heart of God,) is only an [u] Invented work, in the Wonders of God: whereby the Wonders of God, which ſtand in the *hidden ſeales*, are brought to light: and the builders [or contrivers], are but labourers in the Wonders of God, in the great building, to the Glory of God, which [building] *ſhall appeare*, in the Wonders, at the change of Time, when all things ſhall enter into the [x] *Ether*.

[u] Or, *Graven Image, trifle, or foppery.*

[x] *Receptacle, or devourer.*

51. Yet we doe not judge, nor condemne, the *deſirous ſeeker*, who ſeeketh in blindneſſe, and knoweth not what he doth; ſeeing he laboureth in the building of the Great Wonders of God, [with a blinde Zeale]. For he ſhall finde his *reward* in the end, in as much as he hath had a will, to preſſe in to God, and yet ſticketh in the building.

52. And when the building ſhall appeare before God, at the end of Time, then the *Artificer* or Workmaſter ſhall alſo appeare before God. But doe wee alone ſay this? Doth not the Scripture in the *Revelation* of *Jeſus Chriſt* ſay; That *our works ſhall follow us, where every one ſhall reape what he hath ſowne?*

53. Therefore leave off your calumnies and blaſphemies, and your fine contrived wayes to God; and forſake the covetouſneſſe and high-mindedneſſe of the Devill, and enter into the way of *Love*, which conſiſteth in Humility (towards the Heart of God,) in Chriſt Jeſus, who hath opened againe the hidden ſeales, wherewith wee in

Adam were ſealed in the Eternall Death: and then you are in *Chriſt*, borne in God, and *attaine* the Divine Will.

54. Wee give you further to underſtand, according to our apprehenſion and knowledge, in the Wonders of God; (becauſe every thing that liveth and moveth, is created for the honour, [the manifeſtation] of Gods works of Wonder:) that there are *many* Spirits in ſhape and [y] figure, which have *not* their originall out of the Eternall Wellſpring, but out of the [z] beginning will; ſuch as are in the Water, the Aire, the Earth, and the Fire, eſpecially under the Firmament, thoſe *Aſcendents*, of which there are multitudes in great Hoaſts, and have alſo their Government; yet they are mutable, but their ſhadow remaineth; and there are ſeverall pure Spirits which doe not propagate out of themſelves, but are generated at ſeverall Times, by the working of Nature, by the *Tincture* of Heaven: underſtand, the ſuperiour [Spirits].

[y] Or, *ſhadowy.*

[z] Or, *inceptive Will*, aliter *Anxious Will.*

55. But the Terreſtriall have their Centre from the Inferiour Globe: and the watery, out of the *Matrix* of the Water, and they have ſeverall Heavens for their Government, yet they all [a] *paſſe away* at their Time: and ſtand to the [manifeſtation of the] Wonders of God.

[a] *Periſh*, or *vaniſh.*

56. And wee give you to underſtand, that *before* the Time of the Angelicall world, from Eternity there hath been ſuch a Government; where the knowledge and *underſtanding*, was onely in God: But by the Angelicall world, *is alſo come* into the Creatures.

The Gate [b] *in Ternarium Sanctum.*

[b] *Into the holy Ternary or Trinity.*

57. NOw having ſhewen this concerning the Corporeity, and the Spirits; (and indeed the Spirits are creaturely and ſubſtantiall, though incomprehenſible to us;) therefore wee will further ſhew you the Kingdome of Heaven, with its *Spirits* and formes, and after that, the humane Kingdome; whereby the Great Wonders of God ſhall be brought to Light: Let none be wilfully blinde, it may be *demonſtrated* in every thing, in whatſoever you look upon; eſpecially in *Man*, for he is the Image and ſimilitude of every thing: and *therefore* is called the Similitude of God.

58. There is no Creature, either in Heaven, or in this world, wherein all the Three Principles *ſtand open*, as in Man: and if his ſoule be borne in God, he *excelleth* the Angels, in the Wonders; as I will ſhew you hereafter.

59. But if this Text [or Matter] happen to be *difficult* for the Reader to underſtand, wee would have him admoniſhed, to reade it patiently and diligently: and though he be not able to comprehend it, [*preſently*] yet it will be very uſefull to him hereafter, when *the Threefold*

turne back to page: 57

81. He is the *Key*, in the ſhining of the Will in the Eſſences, and openeth the *Matrix* of the *Genetrix*. He is not comprehended by the Eſſences, nor by the Centre of the Word: but he cloſeth with the Word and Heart, and openeth the Heart to the [n] preſſure; that ſo the will of the Father, may impreſſe in the Heart, and then he is in that which is impreſſed, and formeth in his own Centre, in that which is impreſſed, and goeth forth with the vertue of the Word, out from the Heart, and [expreſſeth or] bringeth forth the *Thoughts* of the Will.

[n] Or, *repreſentation.*

82. For the *Thoughts* are the *hidden ſeales* in the ſeaven Formes: and they open the Spirit, that it may come to the Will, that ſo out of one forme of the Genetrix, many wills may come, and goe forth, without number *infinitly*, but yet in the opening and driving of the Spirit: and all Wonders without number ſtand in the opening of the Spirit: he it is, that manifeſteth the Deity in Nature: he *ſtreadeth forth* the Glance of the Majeſty, ſo that it is ſeene in the Wonders of Nature. He himſelfe is not the Glance, but the power of the Glance, and leadeth the Glance of the Majeſty of God in Triumph: he is the joy of the Deity, and maketh the *Holy* ſport, with his opening, in the hidden ſeales of the Eſſences.

83. I give you a ſimilitude of this, in the ſpirit and life of Man: you ſee the Body, which is in it ſelfe, a dark [or *opake*] thing, voyd of underſtanding: it hath indeed the Eſſences, but from the opening of the Spirit, which openeth the Eſſences, and bringeth them to the will, or elſe the body would be *dead*, ſtill, and ſenſleſſe.

84. So you ſee alſo, that the Spirit is not the Body, but it hath a Government of its own: and when it departeth from the body, the body *periſheth*, for the Eſſences [or the flowing faculties] remaine in the dark Death, and there is no underſtanding: for it is the Spirit which openeth the *thoughts*, [and bringeth them forth] out of the Eſſences.

85. And you ſee moreover, that the Spirit is not the light it ſelfe, for the light hath its originall in the *Tincture*, which is the bloſſome of the Fire, but the Spirit is the blower up of the Fire, as you ſee by the *Aire*, which bloweth up the Humane Fire: and wee may *underſtand* it well enough in our ſelves, if wee doe but open and know our ſelves, by our ſpirit: which ſhall here-following be ſhewed us.

86. Underſtand us heere rightly concerning the number Three [or *Trinity*] of the Deity: wee meane but one God in three Perſons, of one Eſſence and Will. But wee give you to underſtand concerning the *Ternary*, that there are Three Centres therein, which are knowne in the Eternall Nature, but are not knowne *without*

[or beyond] Nature: for without the Nature, the Deity is called *Majesty*. But in Nature, it is called, *Father, Sonne,* and *Holy Spirit: Wonder, Counsell, Power.*

87. For whatsoever is without Nature, could not helpe mee, I could not in Eternity, either see, feele, or finde it, **because I am in** *Nature*, and generated from it.

88. But because the Majesty hath generated the Nature, and so hath manifested it selfe therein in *Three Persons*, therefore I rejoyce in *that* manifestation, as being a Creature inhabiting therein, in *Eternity*.

89. And seeing then that I am generated out of the Nature of God, therefore is it my *Mother*, and the food of my soule; and my soule is the food of God: for I am his praise [and glory] which he receiveth from my spirit: for my soule openeth his wonders, through his working, and so is a joy * *in Ternario sancto.*

* *In the Holy Ternary, or Trinity.*

90. I speake not *onely* of my selfe, but of *all men* and *Creatures*, wherein his wonders stand open: both in his love and anger. For the *Devills* themselves stand in the Wonders of God: for *they open the Seales of the Anger:* and all standeth to the Joy and Glory of God.

The Fift Chapter.

Of the precious and most Noble Virgin, the Wisdome of God: and of the Angelicall World.

The two Gates *in Ternarium Sanctum, highly to be Considered.*

1 THou *Sophister*, I know thou wilt accuse mee of Pride, because, I (being a meane simple man in this world) soare so high into the Deepe. But it is said, that you looke onely upon the wisdome of this world, I doe not esteeme or care for it: For it affords me no joy at all, but I rejoyce at this, that my *soule* moveth in the Wonders, to the praise of God, so that I know his wondrous works, in which my soule delighteth as in its *Mother*. Now every Spirit speaketh of its own Mother, whose food it eateth, and in whose source [or property] it liveth.

2. Now

2. Now since I know the Wonders, shall I be *silent?* Am I not borne to it, as also all the Creatures, that they should open the Wonders of God. Therefore now I labour in *my* [employment] and another in *his*, and thou proud Sophister in *thine*.

3. Wee stand all in Gods field, and wee grow to Gods glory, and to his works of wonder: as well the *wicked* as the **vertuous*; but every fruit groweth in its own property: when the Mower shall cut it downe, then every fruit shall come into its *own* Barne, and every property receiveth that which is its own; and then the field in its Essences (out of which wee are growne) shall be *manifested*: for there are two Centres in the Eternity, and each Centre shall bring in its own Crop.

* *Pious or godly.*

4. Therefore consider O Man, what you judge, that you fall not upon the sword of the Spirit of God, and that your work be not P *blowne up* in the Fire of Wrath: for looke upon the *Image* in the *Revelation*, which *beareth the sword in its Mouth*: surely it signifieth the Spirit of God, concerning which Christ said; *When he cometh, he shall reprove the world of sinnes, of righteousnesse, and of judgement.*

P Or, *Kindled.*

5. Of *Sinnes*, because they live in hypocrisie, and are not obedient to the Spirit of God, nor beleeved in him; that he might manifest heavenly wonders in them, but they continue under the wrath in the first Centre, and will not be regenerated, and doe open [or manifest] no other wonders, but such as are in the Wrath in meere hypocrisie.

6. And of *Righteousnesse*; Christ saith; *Because I goe to the Father*; He hath destroyed Death, and opened the heavenly Gate for the soule, and is gone againe to his Father, and hath called us to him; but the dissembling hypocrite will not come, he taketh more delight in his pride: therefore the Spirit reproveth him, and rebuketh him to his face, and layeth all his false wayes open to the light, *that he might see*, and beware.

7. But he striketh downe, the Wonders of the Reproofe, to the Ground, till the Spirit reprove him *of Judgement, because the Prince of this world* (who held men captive) *is judged*; And thou Sophister runnest on wittingly (for thy own profit, transitory voluptuousnesse, and honours sake) to the Devill, and canst not see the open Gate, which the Spirit sheweth thee, therefore he reproveth thee, and sheweth it to thy face.

8. And if you will not for all that, then it is as was said; *Wee have piped unto you, but you have not danced*, wee have called you, but you are not come to us; I have been hungry after you, but you have not fed mee: you are not growne in my Garden of Roses, therefore you are none of my food: your heart hath not been found in my praise; therefore you are not my food. And *this Bridegroome passeth by*, and

then cometh the other, and gathereth, what he findeth, into his Barne; you ſhould conſider that.

[*Further Information touching the holy Trinity.*]

9. Now ſince wee ſpeake of the Holy Trinity, as of one onely God, in one onely Eſſence; therefore wee ſay, that the Holy Spirit goeth forth from the Father and the Sonne. And ſeeing God is *every where*, and himſelfe filleth all things in the whole Deep: therefore the minde asketh: Whither doth the Spirit goe forth, ſeeing it is in the mouth of God, and alſo remaineth only in God, as a ſpirit in a body.

10. Heere ſee *Apocalyps* the fourth, there appeareth before the Throne of the Auncient [of Dayes] *a glaſſie Sea*, wherein ſtandeth *the ſeates of the twenty-foure Elders, with the Lambe, which was ſlaine and liveth Eternally: and the Auncient* [*of Dayes*] *ſitting upon the Throne, hath the Booke with ſeaven ſeales, which the Lamb that was ſlaine tooke out of his hand, and brake open the ſeales.*

11. There you ſee, the ſeaventh Spirit of the Divine Nature, which is the joy of the *Majeſty* of God, wherein the *Trinity* manifeſteth it ſelfe, and you ſee the *true* Angelicall world: For the Sea is the Water-Spirit, which in the Originall of Nature, is the fierce ſoureneſſe, but it getteth a ſkreeke [or aſpect] from the light of God; where *this* forme departeth; and the ſkreek in the darkneſſe, turneth to be a ſinking downe into Death; where yet the captivated ſkreeke in the light, (which is now called *joy*) is alſo a ſinking downe, and is turned into *Meeknesſe*, wherein the light ſhineth: And it is like unto a Glaſſie Sea.

9 *Body or ſubſtance.*

12. But it is the 9 *Corporeity* of the Divine Nature; and herein the ſeaven Spirits of God, *viz.* the ſeaven burning Torches, are revealed: which the Angel in the *Revelation* biddeth to be written, but *the ſeaven Thunders* in the dark Matrix in the fierce Nature, *he biddeth to be ſealed and not written*: for they would be opened one after another; and powre forth their wonders, which none ſhould know, till they are *paſt*, till the ſeaventh ſeale *in Ternario ſancto* is opened, and then ſhall the hidden Myſtery of the Kingdome of God be finiſhed, when the ſeaventh Angel ſoundeth his Trumpet.

13. And heere wee give you to underſtand; what *Moſes* ſaith; *God created the Heaven out of the midſt of the Waters.* Behold thou ſeeking Minde! this Glaſſie Sea (which is the Water-Spirit in the preſence of God) is the *Matrix*, out of which the word *Fiat* created the Element of Water: for the Element of water in this world, is an Out-birth out of the Matrix of the *Heaven*

14. For they uſe to ſay, God dwelleth in Heaven, and it is true; and

and that Heaven is the Comprehenſion of God, wherein God hath manifeſted himſelfe through the Creatures, *viz.* the Angels and the ſoules of Men: for in this ſeaventh Forme (*viz.* in the Glaſſie Sea) the *Nature* of the Father ſtandeth revealed in great *Holineſſe*; not in the Fire, but the word is the Fire of this ſource [or property,] and the Holy Spirit here goeth forth through the Word, in the Angelicall world, and formeth every thing that groweth and liveth; for he is the *Spirit of life*, in this ſource [or property].

15. Behold thou ſeeking Minde! I ſhew it to you yet more deeply and cleerely, thus Nature is generated out of the Fathers firſt will, which is in it ſelfe onely a Spirit, and a Darkneſſe, and yet is driven ſo far by the will, as *into* ſeaven Formes, and out of ſeaven *infinitly*: But the cauſe of Nature conſiſteth in the firſt foure Formes; *viz.* in *foure* of harſh defiring, in the *bitter* ſting: in the *flaſh* of Fire, I. where the life taketh its originall; and the fourth in the *ſhreeke* of II. the Matrix before the Fire; where the ſinking of the heavy Death III. downwards, and the going of the Fire-life upwards, is generated, IIII. where the Centre then ſtandeth in the midſt, as a heart in the body; out of which the *Tincture*, (as the fift Forme of fire,) ariſeth, V. which is the Love-deſire: and that deſire is a penetrating *noiſe* [or ſound] in the ſixt Forme; and the life of the Tincture, penetrateth VI. through the ſinking downe of Death, where then wee underſtand the *Meekneſſe* of the Tincture, which maketh the ſinking down corporeall, which is the ſeaventh Forme: out of which *corporeity* in the VII. beginning of this world, the Earth, Stones, Metalls, and the whole Centre of the Globe of the Earth, were generated; and in the ſix formes of Nature ſtandeth the Globe of the Earth, with its Regiment, and the ſeaventh Forme, is the *Comprehenſibility*, or palpability, as is in Earth and Stones, and it is the body of the ſix Formes, wherein they performe their work, as a ſpirit, in the body. And the upper Globe in the Deepe above the Earth, hath juſt ſuch a Regiment in ſeaven Formes; where then the foure Elements keepe the upper Centre; and the Conſtellations, [keepe] the wheele of the Eſſences of the Will; and the Sun the Tincture of Fire, wherein every life in this [*outward*] world doth conſiſt.

16. And juſt ſo alſo is the *inward* Regiment *in Ternario ſanctо*: not ſevered from this world, but this [world] is ſevered only by a Principle: for there is no corner or place in this world, where the *inward* Regiment is not.

17. For this world is become corporeall out of the Fathers Nature, out of the Wrath, out of the ſeaventh Forme, where the Tincture of the Sun maketh it lovely and pleaſant againe.

18. And therefore the Devill is called a *Prince of this world*, for he is the Prince in the Wrath of the Fathers Nature: and the Angelicall

gelicall world is the Sonnes Nature, in great love, joy, pleaſantneſſe, and *Humility:* for the Word (or the Heart of God) is the Centre therein.

19. And the Flaſh (where Light and Darkneſſe ſever) maketh the Principle, and ſevereth it into *two* Kingdomes: where one Centre burneth in the Fire [or Anger], and the other in Love, out of which the cleere Light ſhineth. And you muſt know, that the fierce Flaſh, is the mark or limit of ſeperation: for that is the skreek to Life and to Death, where Wrath and Love part; which I will explaine to you hereafter.

20. Thus wee give you to underſtand concerning the Angelicall world. The Fathers *property* is no darkneſſe, but the darkneſſe is generated in the ſterne deſire; and the Fathers property is the *Light*, cleere, free Eternity, which hath a will to Nature, and that light will, in the Nature, is the flaſh of the Eſſences, and ſharpeneth it ſelfe, in the ſterne hard wrath, and driveth it ſelfe on, to the *fourth* forme, where the flaſh of the liberty in the ſharpneſſe, ſhineth like Fire: and there the flaſh of the liberty divideth it ſelfe into *two* Principles: one forward from it, with the ſtrong might of the Fire, the other in it ſelfe, in the free light Eternity, and it giveth the [r] Glance to the light Liberty.

[r] Or, *Brightneſſe.*

21. And in this ſeperation, the flaſh maketh the [f] *Croſſe*, where it preſſeth ſo terribly through the dark Wrath. And ſo the fierceneſſe with its Centre, flieth *upwards*, for the fire driveth upwards: and the Matrix of the ſoureneſſe, ſinketh (as a thing that is kild, by the skreeke) *downe* into Death; and the flaſh upon the Croſſe ſtandeth ſtill Eſſentially: for it hath diſcovered the Matrix, and the Matrix hath infected it, and holdeth it captive: and the fierce flaſh in the Matrix turneth to meekneſſe: for the flaſh in the terrified and overcome Matrix, getteth a terrour or crack alſo, as when water is caſt upon fire: where yet there is no water, but ſpirit [to be underſtood].

[f] ✝

22. Thus the fierceneſſe of the fire, is *quenched*, upon the Croſſe: and the bloſſome of the *Noble Tincture* ſpringeth up upon the Croſſe, as is mentioned before; and the bloſſom of the life in the Tincture, (as a pleaſing fire,) ſpringeth up like a ſprout: and the skreek ſinketh downe as a faintneſſe and weakneſſe, though there is no parting aſunder, but the formes of the Divine Nature, are in *ſuch* a manner, and that ſinking downe, is as a joy, and is *not* the ſpirit in the ſix Formes, which are incomprehenſible: for the ſinking is comprehenſible by the ſpirit: and the [t] Joy hath all the formes of the Spirit, and is the food and *ſatiating* of the Spirit; for it hath its originall out of the foure Matrix, and ſo every life eateth of its own Matrix [or Mother].

[t] Or, *habitation.*

23. And

23. And although wee have no tongue here, that can (according to our [*outward*] Language) bring theſe hidden Myſteries to the *underſtanding*: yet wee ſpeake as a Childe of its Mother. For the Mother hath taken up our minde, and our ſenſe ſinketh downe into her *booſom*: where then wee ſee in the light, and know our Mother: and ſpeake thus of our Mothers houſe, and of her food [*which wee live upon*].

24. And though wee cannot well ſpeake the Language, yet wee know it in the ſenſe *very well*: and the cauſe why wee have not that Language; is, becauſe (according to the outward Man) wee are altogether *a ſtranger* in our Mothers houſe, for the outward man doth not belong to that houſe; and therefore it hath *not* the Mothers Tongue [or Language], but ſpeaketh with the *ſenſe* of the inward Man, which *reacheth* to the Mother.

25. Therefore heere wee ſhall be as it were dumb, to thoſe which are not borne of God; for (according to the outward Man) wee are in this world, and according to the inward Man, wee are in God: therefore the ſenſe of the minde ſpeaketh of the Kingdome of Heaven, and the *outward Spirit*, (which is generated from the Principle of this world) ſpeaketh [u] of *this world*, and the *inward* [Spirit] (borne of God) ſpeaketh [u] of the *Inward World*.

[u] Or, *from*.

26. Since then wee are generated out of *both* worlds, therefore wee ſpeake in *two* Languages: and ſo wee muſt be underſtood alſo by *two* Languages, one whereof will deſpiſe this [work] and the other will highly beleeve and love it; for every ſpirit taketh its own [the *Spider* poyſon, the *Bee* honey: the corrupt *Adam* (in *Iſmaell*) loveth ſcorning; the true Man (in *Chriſt*) with *Iſaack*, loveth obedience].

27. But ſeeing, we are with our ſoule (in this world,) in a ſtrange lodging, and yet wee certainly know, that wee muſt travaile, either into Heaven to God, or into Hell to the Devill: and ſince wee like not the Devill; wee ſhould doe well to *ſeeke* after the Kingdome of Heaven, and to caſt our minde and thoughts upon *it*, for thereby wee gaine *the precious Crowne of Pearles*, inſtead of the *Crowne of this world* which the Devill hath ſet upon us, through *ſinne*, wherewith, we goe about in this world, with brave ſhewes, in hypocriſie, in high-mindednеſſe, and in our own authority and power: and therefore wee will let them goe, and ſpeake of our *Mothers Crowne* in our Native Countrey.

28. Wee have ſufficient underſtanding of it, if wee *know our ſelves* aright: and wee finde it in our body and ſoule: as alſo in the forme and ſhape of the body; but eſpecially in the *Minde*: but the Spirit of this world, knoweth not it ſelfe, except another light ſhine in it, wherein the minde can ſee and know it ſelfe.

29. For

29. For the *Spirit borne of God*, (which goeth forth from God in the *Divine sense* [or understanding]), openeth to the minde, the understanding and knowledge, so that man, seeth himselfe in the Bands of this world; yet he seeth not his Glory, but he looketh in *Ternarium Sanctum* [into the Holy Ternary] into the Angelicall world, which he laboureth for, with great longing, and there is a continuall restlesnesse in him.

30. For he is attracted by two: *viz.* by the Spirit of God, and by the Devill, in whose bands also he is tied, according to the outward sinful Man: and his Centre standeth directly upon the Crosse, and he is in this world like a *Balance*, whereof one part goeth suddenly up, and then suddenly downe againe: and wee are here onely in a valley of misery, anguish, and perplexity.

31. Now seeing God is *so neere us*, yea in our selves; therefore let us seeke him: and if we would finde him, wee must turne away from this world, and become like a little Infant, that is without understanding, which onely hangeth to the brests of its Mother: and wee must be *new borne* in God, with our minde and thoughts, or else wee cannot see him: and Christ himselfe teacheth us the same [saying] *that his light shineth in us*.

32. Wee must wholly reject our own Reason, and not regard the dissembling flattering Art of this world, it is not availeable to helpe us, *to that Light*, but it is a meere leading astray and keeping of us back.

33. This wee intimate to the Reader, that he may know [what it is which] he readeth: [it is] not the writing, of a Man of understanding, but of a Childe; as a childe [newly borne] from the Mother, is a stranger to this world, [and hath no understanding of it].

34. Therefore wee speake of our Child-like Birth in God: for our beginning is upon the Crosse: wee are created upon the Crosse as to our soule, therefore the Body also is a Crosse: and the Centre, (*viz.* the *Heart*) is in the midst of the Crosse: and wee are with *Adam*, gone forth from the Image of the Crosse, into the Image of the Serpent: But the Sonne of the Virgin, hath *regenerated* us againe on the Crosse to a Heavenly Image.

35. Therefore wee will speake, what wee see and know in the Ground, and not be silent: for a Crosse-birth keepeth its Centre *in Ternario sancto* [in the Holy Ternary] understand it right, in the holy number Three, but not in the Majesty, which is without Essence; but in the *distinction* of the Trinity, where the Deity is called Father, Sonne, and Holy Spirit, where the two Principles part, the *Holy* and the *Wrathfull*, and there it is that the flash maketh a Crosse, and upon the Crosse, the Heart of God is generated, [from Eternity

to

to Eternity,] and ſtandeth as a Heart in the body, or as God the Fathers word in his *Centre*, and ſo maketh *another Centre* in it ſelfe, as the Light maketh another Centre then the Fire, and yet they are not parted aſunder]. For it entereth into it ſelfe, into the Light of the Liberty of the Father.

36. Therefore it is the Heart of God, for it is the *power* of the Majeſty, and affordeth the [x] Luſtre, power, and glory of the Majeſty.

[x] *Glance or Brightneſſe.*

37. Out of this Word, the Father ſpeaketh forth his Spirit, [as the fire ſendeth forth the Aire through the Light], which Spirit goeth forth from the Word, into the meekneſſe of the Word, and bringeth with him the Glance of the Majeſty; for the meekneſſe taketh its beginning with the Flaſh [of lightning] which is the ſevering mark of the *two Principles*: where the Wrath goeth upwards, and the Meekneſſe downwards: and are both the ſubſtance of the Corporeity.

38. For although the wrath in the flaſh inclineth upwards, and alſo [y] ſide wayes, yet the ſinking down of death is in it alſo: for the flaſh *killeth* the hard ſtrong might; as is ſeene how it diſſipateth the darkneſſe, and yet the ſting of the wrathfulneſſe remaineth in it, where no death is perceived, but ſubſtantiality without underſtanding: as alſo in the ſinking of the captivated meekneſſe in the Light, there is no underſtanding neither, but *ſubſtantiality*, and yet it hath the *Tincture*, which ſpringeth in the ſubſtantiality, and is like a growing: and the underſtanding remaineth meerly in the *Centre* on the Croſſe in the [z] Number Three.

[y] *Croſſe-wiſe, or ſquare.*

[z] Or, *Trinity.*

39. Thus wee ſay the Holy Ghoſt goeth forth from the Father and the Sonne [as the Aire from the fire and the Light] but *whither* doth he goe? Into the ſubſtantiality, with the Glance of the Majeſty, wherein the Deity ſtandeth revealed. This *Gate* is called by mee in all my Writings; [a] *Ternarius Sanctus*: for I meane the Number Three [or Trinity] in the ſubſtantiality, (*viz.* in the Angelicall World,) where the *Three Perſons* have revealed themſelves.

[a] *The Holy Ternary.*

40. Now therefore wee ſay very right: that the Sonne is the Word of the Father, which the Father ſpeaketh But now the Deepe Minde asketh, *Whither* doth he ſpeake it? [or *into what* doth he ſpeake it forth]? Behold! the Word is the Heart, and ſoundeth in the Eſſences [or working powers] of the Father: and the Heart ſpeaketh it in the mouth of the Father, and in the mouth, the Holy Spirit of the Father comprehendeth it, in his Centre, and ſo goeth with it forth, from the Father and the Sonne, *into the ſubſtantiality*, where it ſtandeth with the Glance of the Majeſty, as a Virgin of the Wiſdome of God, *in Ternario Sancto* [in the Holy Ternary].

[b] *Trinity.*

41. This, which is ſpoken forth, is an *Image* of the Holy [b] Number Three, and a *Virgin* but without ſubſtance, yet a ſimilitude of God. In this Virgin, the Holy Ghoſt openeth the Great Wonders of God the Father, which are in his hidden ſeales.

[c] Alias, *not that.*

42. [c] Moreover the Holy Ghoſt manifeſteth the *opened* ſeales of the Heart of God in the Glance of the Majeſty, which ſtand in the light, and are called *the ſeaven Spirits of God.*

43. Thus the Image of the Wiſdome of God *ſtandeth* in ſubſtance *among the ſeaven burning Spirits*, which burne in the Light of God, (for they are the Divine Nature:) *and it hath the ſeaven Starres* (of the hidden ſeales, which ſtand in the Anger of the Father in his Centre) *in its hand:* for the Heart of God is the might of the number Three, as the *Apocalyps* ſheweth you in the firſt Chapter.

The highly precious Gate for Man to Conſider of.

[d] Or, *Wife.*

44. This Wiſdome of God, is an Eternall Virgin, not a [d] Woman, but the Chaſtity and Purity without blemiſh, and is as an *Image* of God: Shee is a repreſentation of the number Three, which generateth nothing, but in her ſtand the great Wonders, which the Holy Ghoſt diſcovereth, and the Word of the Father createth, through the foure *Matrix*, *viz.* the *Fiat*; and ſhee is the wonderfull Wiſdome without number, in her hath the Holy Ghoſt diſcovered the Image of Angells, as alſo the Image of Man, which the [e] *Verbum Fiat* hath created.

[e] *The Word which giveth beeing.*

[f] Alias, *in the ſecond Principle.*

45. Shee is the *Great* ſecret *Myſtery* in the Counſell of God, and goeth [f] into the firſt Principle, *viz.* into the Anger of the Father, and openeth the Wonders in the hidden ſeales or formes of Nature in the wrath, and is comprehended by nothing; for ſhee is an Image without ſubſtance of Generating: the Holy Ghoſt hath, through her, diſcovered the *Third Principle*, which the word *Fiat* hath made corporeall, out of both the Matrixes, (out of both the Mothers,) of the ſubſtantiality; and he hath diſcovered a limit to that ſubſtance in the *Centre* of the Seaven Formes, where they ſhall goe into their Ether with the corporeall ſubſtance: and yet both the Mothers [or Matrixes] ſhall ſtand in the ſubſtantiality, (before the Virgin of the Wiſdome, before the number Three [or holy Trinity]) in the *Eternall Figure*, to Gods glory, and [g] his works of Wonder.

[g] *The manifeſtation of his miraculous deeds.*

46. Therefore conſider O yee *Philoſophers*, how God created this world in *Six Dayes:* for each Dayes work is a Creation [or Creature] of a Spirit *in Ternario ſancto:* and the *Seaventh Day* is the Reſt of the *Sabbath* of God, in the Seaventh Spirit of God; wherein the Virgin of the Wiſdome of God ſtandeth; and therein is no more any working of Anxiety, but the Eternall Perfection of *Reſt.*

47. For

47. For the ſix Spirits muſt ſhed forth their operations of what is in their ſeales: and are not knowne before, till they have powred forth the vertue [or power] of *their Vialls* in the Principle of this world, which Men and [the other] Creatures bring to *ſubſtance* and [h] act [or *effect*] as a building to [the manifeſtation of] Gods Works of Wonder. [h] *Work.*

48. And when *this* ſhall be accompliſhed, then the hidden Spirits of God, (under the ſeales) enter againe into the Ether, *viz.* into their Centre: and then the Time of *the ſeaventh Seale* beginneth, in the ſubſtantiality, in the preſence of God, and the hidden Myſtery of the Kingdome of God is accompliſhed, as is mentioned in the *Revelation* of Jeſus Chriſt: and as wee have knowne *in Ternario ſancto*, in the Holy Ternary].

49. This Wiſdome of God (which is the Virgin of Glory and Beautious Ornament, and an Image of the number Three) is (in her figure) an Image, like Angells and Men, and ſhee taketh her *Originall* in the Centre on the Croſſe, like a bloſſome of a branch, out of the Spirit of God.

50. For, ſhee is the [i] *Subſtantiality* of the Spirit, which the Spirit of God putteth on as a Garment, whereby he manifeſteth himſelfe, or elſe his forme would not be knowne: for ſhee is the Spirits Corporeity, and though ſhee is not a corporeall palpable ſubſtance, like us, Men, yet ſhee is ſubſtantiall and viſible, but the Spirit is *not* ſubſtantiall. [i] Or, *Eſſentialitie.*

51. For wee, Men, can in Eternity, ſee no more of the Spirit of God, but onely the *Glance* of the Majeſty: and his glorious *power* wee feele in us, for it is our life, and conducteth us.

52. But wee know the Virgin in all her heavenly Similitudes or Images; whereas ſhee giveth a *body* to all fruits, ſhee is not the Corporeity of the fruit, but the Ornament and Luſtre.

53. The Corporeity goeth forth out of the Subſtantiality, which is not the Spirit, but an impotency, in compariſon of the Spirit, in which the number Three dwelleth, and that Subſtantiality is the Element of God, for there is a life therein, (but without underſtanding,) in which the Paradiſe of God conſiſteth; for the ſeaven Spirits of God work therein: and it is as a [k] growing; and herein conſiſt the *Great Wonders* of God, according to all Eſſences infinitly. [k] Or, *Vegetation.*

54. For every forme of the Eſſences bringeth forth its fruit, which by the *wreſtling of the Wheele*, attaineth its higheſt Ornament and Power, and yet paſſeth away with being overcome, for all is herein as a wreſtling, where one is now uppermoſt and mighty, and then is overcome againe, and another riſeth up which hath other Eſſences: and ſo it is a holy ſport, a joy or *fruit* of Angells, a fulfilling of the will of every life.

55. Here againe wee neede an Angells Tongue; for the Minde ever asketh; *how* and *where?* for when the Deepe is ſpoken of, which is without comprehenſion and number [or meaſure,] the minde alwayes underſtandeth ſome corporeall thing.

56. But when I ſpeake of the Virgin of the Wiſdome of God, I meane not a thing, that is [confined, or circumſcribed] in a place; as alſo when I ſpeake of the number Three; but I meane the *whole* Deepe of the Deity without end and number [or meaſure].

57. But every Divine Creature, (as are the Angels and ſoules of Men) have the Virgin of the Wiſdome of God, as an Image in *the Light of Life*, underſtand, in the Subſtantiality of the Spirit, wherein is the number Three, dwelling in it ſelfe.

58. For wee comprehend (before us) the number Three in the Image, *viz.* in the Virgin of the Wiſdome of God, underſtand, [i] without our Perſon, wee ſee only the Majeſty of the Deity, for the Creature comprehendeth *not* the number Three, *in the appearance to the eye*; but the Spirit of the ſoule (which ſtandeth in the Divine Centre) ſeeth it, but *not perfectly*.

59. For the Spirit of a ſoule, is out of *one* forme of Nature, and yet can bring forth in it ſelfe all formes of Nature. Seeing then there is nothing [m] *whole* and perfect, but onely the number Three [or the Trinity,] therefore other [things] are [n] ſeverall, [or divided] as there are various [o] ſorts of Angells.

60. And ſo the Effences of the Centre in God, [as to or] with the Angelicall Spirits, ſtand all in the Wonder, and God is manifeſted in a Creaturely Forme, *by* the Angelicall world; for they are all, out of the Being of God.

61. Wee ſpeake thus onely concerning the *Diſtinction* of the Great Wonders in God. The ſpirits of Angells are not generated out of the ſubſtantiality which is without underſtanding; but out of the *Centre* of the ſeaven formes (or Spirits) of the Eternall Nature; out of each Forme a Throne [Angel] and out of the Throne [Angel] his Angels (or Miniſters:) and therefore *a whole* [p] *Dominion* is fallen with *Lucifer*.

62. And the *Kingly* and *Princely* Dominions [or Governments] of this world, have their originall here, for ſeeing [q] it hath a principle of its own, therefore it hath all formes of the heavenly [r]: and though the flattering Hypocrites, the High Spiritualty, (as they call themſelves, who lift up themſelves *above* Kings and Princes) will not beleeve it, yet it is true.

63. For the *fierce* Might of the Principle [of this world] driveth its [s] *order* according to the Heavenly Forme. And although the *fierce Spirits* (of the hidden ſeales) *doe powre forth their Vialls of anger* heere, in [the Dominions and Governments of the Principle of this world],

[i] *Externally.*

[m] *Totall.*

[n] *Various, diſtinct, and different.*

[o] *Of different qualities and properties.*

[p] Or, *Hierarchy.*

[q] *Worldly Dominion.*

[r] *Government.*

[s] *Ordinance of Government.*

world], and that the Devill getteth great *Prey* in it : what is that to the [heavenly] *Ordinance* [of Government] ? have not wee Life and Death before us, and may chooſe and take which wee will ; who can blame God then ? Every one may goe whither he will, *To whom he giveth himſelfe a ſervant in obedience, his ſervant he is :* and in that Kingdome he ſhall ever be, whether he be *Prince* or *Servant*.

64. And though one be a ſuperiour Leader and Ruler in this [worldly] Principle ; yet he hath not [*therefore*] t Divine Authority, but in that Condition he is a Steward of the Principle, and is under the ſeales, which under his Government bring their Wonders to light. t *Jus Divinum.*

65. A *Prince* is as often a ſervant in obedience to the Devill ; as a miſerable *Hearſſman* is, and there is no difference between them, but in the Office they beare, which he beareth u for *God*, and not u for himſelfe. u *To.*

66. For in the Courts of Kings and Princes, the Vialls of wrath, of the hidden Seales (or Spirits) are powred forth ; from whence cometh the Thundering, Lightning, and *Warres*, *Contention* and *Strife* upon Earth : which the flattering Hypocrites of the great Whore in *Babel* (which ride, as a God, upon the *Beaſt* the might of Princes) doe continually blow up, by their ſounding of their Trumpets : which *Princes* ſhould take heed of, if they will prevent, their going with the whore into the Lake of Brimſtone, of the wrath of God ; as may be ſeene in the *Apocalyps*.

The Gate of the Diſtinction between the Subſtantiality and the x *Element. Alſo between Paradiſe and* y *Heaven.*

x *The one pure Element.*
y *The Eternall Heaven.*

Every *ſubſtance* hath its Forme, which the Reader ſhould underſtand to be one of theſe *foure*, and wee will ſhew him the Diſtinction.

67. The *Heaven* ſtandeth in the Matrix of the ſoureneſſe, which in the Meekneſſe is called, the Water-Spirit ; and is the outward Encloſure [or Firmament] which parteth the Principles.

68. The *ſubſtantiality* is in the Heaven, and is the vertue or Corporeity of the ſeaven Spirits of God, and is called the Body of God, which our hands are not able to comprehend or feele, and yet it is in ſubſtance, and comprehenſible by the Spirit : for it is the body of the Spirit ; alſo the body of our ſoule if wee be new-borne in God : for it is *Chriſts* body, which he giveth us in the *Faith*, to eate, as is to be ſeene in his *Teſtaments* : and the [one] *Element* leadeth the

Principle

Principle therein as a moveable Life, which indeed is not the Spirit of God it ſelfe, but the Spirit of God hath this life and ſubſtantiality in him, as a body, and he is firſt the Spirit of underſtanding and of omnipotency.

69. For *Paradiſe* is the ſpringing up out of the Eſſences in the Divine Centre: which [Parad ſe] [2] goeth through all Formes, it goeth through the [one] Element, and through the ſubſtantiality, and alſo through the Heaven, as a ſpringing of a pleaſant Garden, therefore *Adam*, even in this world, was in Paradiſe.

[2] Or, *Sprouteth.*

70. O Deare Children, if yee underſtood this, how would you tread underfoote the *Contentions* of the Sophiſters. Much conſiſteth herein, which ſhall hereafter be ſhewne you, ſo far as wee ought: let none be *wilfully* blinded, nor be offended with the ſimplicity of this hand.

71. For if wee will enter into the Kingdome of Heaven, we muſt be *children*, and not cunning, and wiſe, in the underſtanding of this world, wee muſt *depart* from our own Reaſon, and enter into obedience to our Eternall] firſt Mother, and ſo wee ſhall receive the ſpirit and life of our Mother, and then alſo wee ſhall know *her habitation*.

72. No wit of our own attaineth the *Crowne* of the myſtery of God, it is indeed revealed *in the Scriptures* of the Saints, but the Spirit of this world apprehendeth it not. Herein *no* Doctors (though they have ſtudied never ſo much) have any ability in their own wit, to attaine the Crowne of Gods ſecret Myſteries.

73. There is none, can in his own power, apprehend any thing of *the Depths* of God, and teach it to another, but they are all children, and Schollers in their A. B. C. And though wee write and ſpeake highly thereof, yet the *underſtanding* is not our own, but the Spirit's of the Mother, which ſpeaketh out of its children, what it will; it revealeth it ſelfe in [a] many formes, in one otherwiſe then in another, for its wondrous wiſdome, is a Deepe without number, and you ought not to marvell, that the children of God have not *one* [b] manner of *ſpeech* and word, for every one ſpeaketh out of the wiſdome of the Mother, whoſe number is without ground and infinite.

[a] *Divers wayes and manners.*

[b] *The ſame termes of Expreſſion.*

74. But the limit, is the *Heart* of God, they all runne thither, and that is the Triall [or *Touchſtone*] whereby you ſhall know, whether the Spirit ſpeaketh from God, or from the Devill: for the Devill hath alſo his *Matrix*, and his children therein, who alſo ſpeake out of the ſpirit of *their* Mother.

75. Here behold the flattering Hypocrites, the proud vaine glorious Boaſters, who account themſelves *Maſters*, and ſufficient *able expounders* of the Scriptures of the Saints, who ſay, wee have ſtudied in

in the mysteries of the Scriptures of the Saints, and we understand them sufficiently, and moreover [wee have studied and taken our degrees in the University] and can make conclusions, and determine thus wee will *beleeve*, thus wee will have *the Scripture* to be understood, and Decree *strict* Lawes, and severe punishment, against those that will not stick to their Lawes, which they execute under the shelter and protection of a *worldly power*.

76. Is not this *lifting* up of himselfe in his own lust and glory, *above God*; as the Prophet *Daniel* speaketh concerning the hypocriticall *Antichrist*: Take heed of *those*, yee Children of God; they speake from themselves, and not from the Spirit of God, they have *not* the Childrens *filiall* spirit of humilitie (in obedience and love,) towards their Mother, much lesse towards *her* children; They devoure the Childrens Bread, and get their living with *deceit*.

77. They are the true murtherers and Wolves, who in their conceived Opinions and proud Conceits, stirre up *Warres* and bloudshedding, and set up all manner of wickednesse and abominations: they are the great proud *Whore* of *Babel*, who ride in the Hearts of Princes; through *them* is powred out the vialls of the wrath of God; and yet they call themselves the *Lambs* and sheepe of Christ.

78. O yee Wolves! where is your [e] childes Garment? if you have sufficiently learnt the hidden Mysteries of God, you are no children and Schollers [that goe to Schoole]: but if you have [then live in the Wonders of the Mother, in her humility and purity in Gods works of wonder, and wee will *beleeve* you: Put off your proud Robe and Gowne, and receive us poore A. B. C. *Schollers* into the Boosome of our Mother, and teach us [d] our *Mother Tongue*, and then wee shall live together in unity as Brethren. But what shall they say of you? The Spirit of the Mother declareth concerning you, that you are *the proud Whore of Babel, riding upon the Dragon*: in the Revelation of Jesus Christ, there is *your* looking Glasse.

[e] *The Garment of our Mothers childe.*

[d] *The Language of our Mother.*

The Gates of this World;

[*Also concerning the Language of Nature*].

79. Reason alwayes asketh; out of what is the Earth and Stones, also the Elements and [e] Starres, generated? wee *cannot* know this in the Reason and Art of this world, neither can the *Bookes* of the *Doctors* teach it, wee know it onely in our Deare Mother, wee see it in the Light of the Mother: but in this world wee are blinde concerning it, neither can wee learne it of any body.

[e] Or, *Constellations.*

80. The Writings of the Saints and the Children of God tell us: *That God created the World by his Wisdome, and by the Spirit of his Mouth*; and

and it is so, neither have wee any other knowledge, then that God hath revealed himselfe in his wisdome.

81. But this world is not his wisdome: but it is a Figure [come] out of his wisdome: it hath not the wisdome of God palpably, but the [f] *Wonders* of the Wisdome: and this world is onely a similitude of the Deity, according to Love and Anger, in Nature and [g] without Nature

82. For behold the [h] Wheele of the Starres, and the seaven Planets; and also the foure Elements; [i] Fire, [k] Aire, [l] Water, and [m] Earth; and then you shall finde the *ground*, that it is all really an out-birth out of the Eternall Nature, where the Deity hath revealed it selfe comprehensibly [or palpably].

83. For the Spirit of God hath discovered the Image of God in the Virgin of his wisdome, and the *Verbum Fiat* hath created it; The Forme of this world was from Eternity in the Nature of God, but invisible and immateriall.

84. * Then saith Reason: What was Gods Creating? The word *Schuff* [which signifieth, *Created*] hath it in its own meaning, according to *the Language of Nature:* and if you would understand that Language, observe in your minde, how each word from the *heart* is framed in the mouth, and what the *Mouth* and the *Tongue* do with it, before the Spitit sendeth it forth.

85. If you did apprehend this, you should understand every thing in its *Name*, why each thing is called as it is: it would be thus understood in the Language of *every Nation*, every one in their own *Mother-Tongue*. And in this place lyeth the heavy Fall of *Adam*, in which wee lost what wee had in the [state of] Innocency, but in the Regeneration of *Jesus Christ* (according to the Inward Man) wee *have* attained it againe.

86. You must have the understanding of *the Three Principles*, for [the attaining of] the Language of Nature: for there are *Three of them*, that [n] forme the Word, viz. *Soule*, *Spirit*, and *Body*. Behold! and observe whether it be so or no, as I tell you, concerning the Language of Nature; *Try* and consider of it, not onely in the word [o] *Schuff* [which signifieth, *Created*] but in all Words and Names that are in every Language of every Nation, every one according to its own understanding [and meaning].

87. (Indeed it is not good that man *should* have knowne it, but since he is gone out of the Inward into the Outward, and standeth now in the Seeking, therefore he must enter againe into the Inward, where, in this hidden Mystery, he beholdeth the mystery of the Creation.)

88. When you say *Schuff* [which signifieth, *Created*] the [p] *Spirit* formeth it selfe in the *Mouth*, and shuttreth the *Teeth* together, and

fisseth

f Or, *Works.*
g Extra Naturam.
h *Starry Sphere.*
i
k
l
m
* Note; *Concerning* the Language of Nature.
n Or, *Frame the Word, as in an Image.*
o Or, *Syllable.*
p Or, *Breath.*

ſiſſeth through the Teeth, as a kindled Fire that burneth, but openeth the *Lips*, and keepeth them open, and then goeth the *preſſure* from the *Heart*, and the *upper* Teeth leane upon the *under* Lip, and the *Tongue* draweth back and leaneth upon the nether *Gummes*, and the ſpirit [or breath] thruſteth the ſyllable *Schuff* forth *through* the Teeth, and the word of diſtinction, which the ſyllable *Schuff* thruſteth forth, remaineth in its ſeare in the *Heart*, and doth not awaken the ſoure Mother in the ſtrong Might, ſo that it kindleth no Fire. [The R is the Character of the fire-ſource, for every *Letter* is a *Spirit*, and is a forme of the Centre, although by the tranſpoſing and turning of the word they alter, yet *every Letter* hath a meaning or underſtanding in the Centre, but it is wonderfull, and yet is apprehended in the ſenſe when the Light is ſhining in the Centre].

89. Behold! Man is the *ſimilitude* of God: for his ſoule is [q] out of the Centre upon the Croſſe, where the *Eternall Word* is Generated, comprehended by the Spirit of God, there the Spirit hath comprehended all the Three Principles, and brought them into a body; as wee ſee, that the *Spirit* liveth from the inward and from the outward, *viz.* from the Spirit of the *Centre*, as alſo from the Spirit of this world, *viz.* from the *Aire*.

[q] Or, *from the Centre of the Croſſe.*

90. Now as the Spirit of Eternity, hath formed and framed *all* things, ſo alſo the ſpirit of Man formeth *them* in his Word, for all ariſeth from [r] his Centre: for the *humane* ſpirit is a forme, figure, and ſimilitude of the Number-Three of the Deity; whatſoever God is in his Nature, that the ſpirit of Man is in it ſelfe: and therefore he giveth every thing its *Name*, according to the ſpirit and forme of every thing, for the inward ſpeaketh forth the outward.

[r] Alias, *one and the ſame Centre.*

91. And as this world, was from Eternity hidden in the Nature of God, and ſtood in the Wiſdome, and as may be ſaid, hath a beginning and end from the *Word* of the Centre, ſpoken forth from the outgoing ſpirit of the *Centre*, (underſtand, out of the Subſtantiality of Nature, into a comprehenſible ſubſtance, where this world appeareth as a Principle, having its own ſource and Government): And ſo alſo the *Name* and *ſimilitude* of God, *viz.* this world, is in the ſpirit of Man, and it ſpeaketh them forth with its word in the ſame manner, as they were ſpoken in the Nature of God, from the Spirit of God in the Wiſdome, where then they were ſeene in the Light of God.

92. Obſerve it rightly, accurately, and deeply: the humane ſpirit in its *Three-fold* Forme hath all the *Three Principles* in it: *viz.* the Kingdome of God, the Kingdome of Hell, and the Kingdome of this world, and it ſpeaketh forth from it ſelfe, from the ſource, forme, and frame, of every Beeing, whether it be Heavenly, Earthly, or Hel-

liſh, as it hath been ſpoken forth [or expreſſed] by the Spirit of God from Eternity, in the inviſible ſubſtance of the Eternall Nature, as a figure or ſpirit of the Word of God; and was without ſubſtance, till the A and O, and in the A and O, in the beginning and end: ſo alſo the ſpirit of Man ſpeaketh it forth in beginning and end without ſubſtance, for the ſubſtance was *once* Created in the Creature.

93. And obſerve us thus further, concerning *the Language of Nature*, when wee ſay: *Im Anfang Schuff Gott Himmel und Erden* [in the Beginning God Created Heaven and Earth] then wee name [or expreſſe] *all* that, out of which Heaven and Earth was Created, and this the *Minde* [1] in the Light of God onely underſtandeth.

[1] *Enlightned by God.*

94. For as the forme of this world was ſeene in the Light of God, before the ſubſtance [was], ſo alſo the Minde in the Light of God ſeeth it in the *Creation*, as it is brought into Effence or Subſtance; for Nature in the ſpirit of Man, and Nature in the Spirit of God, according to the Three Principles, is of one [and the ſame] Effence or Subſtance, the humane ſpirit is a perfect *Sparkle* [2] from it.

[2] Or, *of.*

95. But you muſt know; that as the Eternall Nature hath not the Glance and Might of the Majeſty in its *own power*, ſo that it can comprehend the Number-Three *in Ternario Sancto*, (although indeed the Number-Three dwelleth in Nature, and yet there is a difference between the Seaven Formes of Nature and the Number-Three:) ſo there is alſo a diſtinction between the ſoule's ſpirit of *Nature*, and the Number-Three of God, ſo that the ſpirit of the ſoule, when it imagineth back into *Nature*, into the Centre of the Wrath, *looſeth* the Majeſty, and in the Wrath flieth out above the Majeſty, and then may be called a Reprobate Devill [or *caſt-away*].

96. The Minde may underſtand the Word, and the forming of the Word, thus: Obſerve, when the Three-fold Spirit of Man ſaith *Schuff* [which ſignifieth *created*], then the Minde may obſerve the *forme* of the Generation of the Word; firſt, the ſpirit [or breath] frameth the Word in the Mouth, and not in the Heart, and cloſeth the Teeth together, and ſiſſeth through the Teeth, like a kindled fire: which denoteth the *Comprehenſion:* for the Lippes doe open, and the ſiſſing is the fire from whence goeth the Aire: underſtand it thus.

97. Before Time [was], the world was in God, but *without* Subſtance: Now *Lucifer* the Great Prince out of the Centre of Nature awakened and kindled the wrath and fire, which was not knowne in the Eternity: for he would Domineere in the Might of the Fire, above God, and therefore the ſource of *Fire* became his Habitation.

98. And

98. And wee meane here the ſterne *Fiat* (*viz.* the Mother of Nature) the foureneſſe and hardneſſe, which was kindled in its ſterne Might: and hath in the Centre of Nature attracted together the ſubſtantiality of the ſterne *Matrix* out of the Numberleſſe Eſſences, whence Earth, Stones, and Metalls, have come to be.

99. For the Centre was [u] *Sulphur*, *Mercurius*, and *Sal*, and it, [the Centre,] was but a Spirit, but in the ſterne *Fiat*, (in the ſterne fierce attraction) it came to be ſuch hard Stones, Metalls, and Earth, all according to the Formes of the Eſſences: It is *all* become materiall: that which (before the Time] in the Nature of the dark wrathfull ſubſtantiality [x], was onely as a raiſed duſt, became in the attraction wholly groſſe, dry, and hard, and God would not have it ſo particularly *before* the Majeſty, to ſpeake in a Creaturely manner; and *therefore* it was ſuddenly in that inſtant together [y] Created to a proper Centre of its own.

[u] ☿☽☉

[x] Ein Geſtieb. *as duſt of flower ſifted or bolted as ſmall as* Atomes.

[y] Or, *concreted.*

100. And here ariſeth the *Diſtinction* of the Three Principles, which before was not knowne: for they were in *one* onely Beeing, and were onely knowne in the [z] Wiſdome, before the Majeſty, with their *Diſtinction.*

[z] Or, *the Light.*

101. Obſerve the meaning right: as the Mouth formeth the word *Schuff* [which ſignifieth *Created*] juſt ſo was the Creation formed: for the Lips doe open, and the upper Gummes with the Teeth touch the nether-Lip, and the ſpirit [or breath] fifleth through the Teeth: and it is thus; As the Lips (*viz.* the outward encloſure) doe open, ſo hath the *Matrix* of the *Genetrix* opened it ſelfe, *viz.* in the Kindling: The fifling is the Fire, and out of the Fire [goeth] the Aire, as a ſpirit of the *Matrix*, which was now awakened, and was not before in the *Centre*, but onely in the Wiſdome of the Number-Three.

102. The *Aire* [winde or breath] is not the ſpirit of the Number-Three, but the awakened ſpirit out of the *Matrix*, viz. out of the Centre of Nature: for the ſpirit of the Number-Three is *a cauſe* of Nature, and hath in it the wiſdome, but this [Spirit of the Aire] is *without* underſtanding as the ſubſtantiality is.

103. And as the *Fire* hath its originall from the Eternall Liberty, wherein it attaineth the ſharpneſſe of the wrathfulneſſe; ſo alſo the *Aire*-ſpirit, from the Holy Spirit, which giveth life and mobility to Nature; ſo Nature againe ſendeth forth the ſpirit, *viz.* the Aire, out of its vertue, *viz.* out of the [a] inanimate ſubſtantiality, and hath its originall in the Fire.

[a] *Dumb or ſenſleſſe.*

104. And obſerve further; how in the word *Schuff* [which ſignifieth Created] the ſpirit [or breath] thruſteth the impreſſion or preſſure from the Heart; which overtaketh the kindled fire, and holdeth it captive: and ſo the Water-ſource overtaketh the fire, and *holdeth it captive.*

 105. For

b

c

d

e

105. For the Water ariseth from the substantiality, and from the being overcome; and the [b] Fire, [c] Aire, [d] Water, and [e] Earth, are all gone forth out of the *Centre of Nature*, and before the kindling were all *in one beeing*, but with the kindling were knowne in *foure formes*, which are called foure Elements, and yet are in one another as *one*, and there is no more but one; there are not foure Elements in Heaven, but one: yet all the foure formes lie hidden therein, and with the kindling they become *active*, and now they stand in the outward substance, comprehensible to the Creatures.

106. Observe also further; that as the nether-lip toucheth the upper Teeth, and the Spirit stayeth in the Mouth, and thrusteth the word *Schuff* through the Teeth, where the Tongue draweth back towards the nether-Gummes, and will not frame the word *Schuff*, but letteth the Spirit thrust it through the Teeth. So observe, the Spirit of God hath driven forth the *foure Elements*, which are the foure formes, which appeared in the substance, *ex Ternario sancto*, out of the Holy Ternary, into the outward, and made an inclosure therein [or a *Firmament*] which is called *Heaven:* and the Holy Spirit stayeth in Heaven, and leaveth the foure formes to their *own* Dominion, and then they appeare as a Principle having power of their owne.

[f] Or, *Typifieth, denoteth, or betokenth.*

107. For the *Tongue* [f] signifieth the Spirit of God, and the *foure Elements* [signifie] the Spirit of the Centre, together with the Centre it selfe.

108. Thus wee understand heere in the Word, Three Principles; whereas in the Originall there is but one: for wee understand by the kindling, the Centre of Nature, in the Centre of the Globe of the Earth, and that in the *Matrix* of the *Genetrix*, there is a very earnest sterne Dominion, out of which Earth and Stones are proceeded, and therein one Principle consisteth.

109. And then secondly, wee understand, that there is a Dominion of Meeknesse, which overcometh the Wrath and holdeth it captive, as wee see in the source [or property] of Water, that it captivateth the Fire, and yet the property of the Fire remaineth therein, with its whole Dominion of all formes of the dry hunger, wherein consisteth the *Abysse of Hell* in the Anger of God. Also wee understand, that there is the [g] Firmament (between these two Principles) which is called Heaven, by the shut Mouth, both in the Word and in the outward [h] Substance. For the Spirit the *Aire*, giveth life to the outward meeke water: as it goeth forth with the pressure from the Heart through the Teeth in the Word, and so there is a *Dominion* and life Externally, which yet ariseth from the Internall, and yet the outward captivateth the Inward.

[g] Or, *closure.*
[h] *Essence, Beeing, or Thing.*

110. And thus the *Spirits* of the Darknesse lye in the Abysse, capti-

captivated in the [property or] source of the Anger; and have no power of their own in this world, and heere the subtilety of the Devill in the Might of the fire is cast downe to the Ground, in the *sinking*.

111. Open the Eyes of your Minds yee Seekers, and seeke heere the Abysse, wherein the Devills dwell in the Elements, and not *afarre* off, as if they were farre absent, as yee have done hitherto; *Mark* this.

112. And wee understand, that there is the Third Principle in the *Word*, and also in the power of *Creating*: for the Tongue inclineth to the nether Gummes, and letteth the two Dominions goe away through the Teeth, and holdeth its Dominion without any awakening of the Heart.

113. Thus observe the [1] Ground: the second Principle, (*viz* the Kingdome of God,) is in the midst in both the Principles, that is, is not awakened nor enkindled with the kindling: for it remaineth as it was from *Eternity*, and is not altered therein, neither increased nor diminished, in the Creation there is nothing added nor taken away from it, and [k] this Principle hath the right spirit of wisdome and of understanding; which hath severed the fierce wrathfull and the meek [Principle, asunder,] and each of them hath its life awakened in it.

[1] *Scope, or meaning.*

[k] *The second.*

114. And wee give you to understand, that it is neither captivated nor shut up by the inward or the outward: It sprouteth in both, for it is the Might of both: In the Inward it sprouteth in angry [l] Zeale, with great wonders and powers, where all formes are working, and therefore in those Creatures stick all wit and cunning, craft and subtilety, as in the *Devills*, who bring [m] to passe all Wonders in the wrathfull *Matrix*: as the Histories in the world, concerning the Children of Wrath, doe Testifie.

[l] Or, *Jealousie.*

[m] Or, *to beeing.*

115. And in the Outward it Sprouteth through the Meeknesse with the power [and vertue] of Life, which goeth forth from the Heart of God, through the Spirit of God; and that sprouting [or *vegetation*] is called *Paradise*, and is a sprout in the Children of God, together with which, the soule also sprouteth: for in this sprouting, the new body of the soule groweth in the [one] *Element*, in the substantiality, before the Number-Three *in Ternario sancto*.

116. And heere wee give you to understand in a true *Ground*; as wee *certainly* know it, that the Paradise is in this world, and also without this world, and that God dwelleth in this world, and yet is every where, and the source [or property] onely [n] *maketh* the difference.

[n] Or, *is.*

117. For the Angelicall world is manifested in the Paradise, but it is apprehended onely in the paradisicall source [of property, *viz.*

viz. in the [one] Element, and not in the going forth, in the Dominion of the *foure* Elements.

118. For the Foure Elements are in another Principle of another property [or ſource] alſo have another Light, *viz.* the *Sunne*. But in the Pure Element, the * things of this world, are only as a figure, which is not palpable, and there the foure diſtinctions are in one, and that maketh no Darkneſſe. And there the Liberty of God without Nature ſhineth in the Glance of the Majeſty, but in the foure out-*Births* there is a *Darkneſſe*, for the * Things [thereof] are groſſe and palpable.

* *Subſtances or beeings.*

119. For the Heaven, which is a diſtinction between the Kingdome of God, and the Kingdome of this world, is a *Firmament* with all formes of Corporeity, and is the vayle in our Eyes, for wee have Firmamentall Eyes, and therefore wee cannot ſee the Kingdome of God.

120. And that is the heavy *Fall* of *Adam*, that his Eyes and Spirit entered into the Outward, into the foure Elements, into the palpability, *viz.* into *Death*, and there they were blinde as to the Kingdome of God.

121. For the outward, in the foure Out-births out of the [pure] Element, (*viz.* the Subſtance of the foure Elements,) hath a beginning and end, and is *corruptible:* and therefore all things that live in it muſt corrupt.

122. For the Principle of the Outward World, paſſeth away againe: for it hath a Limit, ſo that it goeth into its *Æther* againe, and the foure Elements into *One* againe, and then God is manifeſted, and the vertue and power of God ſpringeth up as a Paradiſe againe in the [*One*] ℗ onely Element, and there the multiplicity or variety of things come into one againe, but the figure of every thing remaineth ſtanding in the [one] onely Element.

℗ *Eternall.*

123. For all things are come to a corporeall ſubſtance (to [the manifeſtation of] Gods works of wonder) that they might be ſeene Eternally by the Creatures, *viz.* Angels and Men: which before the time of the world, were manifeſted onely in the *Wiſdome of God*, and now ſhall ſtand in ſubſtantiality in the preſence of God.

124. Yee deare children of God (in *Chriſt Jeſus*) open the eyes of your Minde: raiſe your minde up out of this world into the Element before God [that is, *into the Glaſſie ſea*, or Angelicall world:] and the Creation ſhall be rightly ſhewed to you heere, and let not the Sophiſters and Jugglers befoole you, and leade you aſtray.

125. For the Paradiſe, which the ſoules of the holy children of God goe into, (when the body *deceaſeth*,) is in the very place where the

the body deceaſeth: it is alſo in the Earth, it is in all the foure Elements; not divided but *entirely* every where.

126. For, in the pure Element (out of which the foure Elements proceed) is the Paradiſe: it is a ſprouting out from the ſubſtantiality before God: its life and underſtanding, is the Holy Spirit of the Number-Three of God, its Light is the Glance of the Majeſty of the Number-Three, the Matter onely is about the *Outward*. When the foure Elements in Man, *breake*, then is the ſoule already in the Paradiſe, or in the Abyſſe of the Centre in the Dark *Matrix*, all according to that wherein the ſoule was growne in this [life] time upon Earth.

127. If it have ſet its ¶ Imagination upon God, then it is growne in Paradiſe, and the ſtuffed dark body hath but covered it, during this [*life*] time. ¶ *Reſolution and purpoſes into God & Goodneſſe.*

128. But if it be growne in the ſterne wrath, in falſhood and in pride, to flie out above Paradiſe: then it flieth in high-mindedneſſe in the ſterne *Matrix* aloft over Paradiſe out, and cannot get inwards into the Meekneſſe; and there it is in Hell with the proud Devill.

129. For after this life, there is no regeneration more; for the foure Elements and the outward Principle (wherein the Genetrix ſtood in the working and Creating) are gone; it hath no more to expect after this Time, but *onely* (when, at the end of this Time, this Principle ſhall goe into the *Æther*, that the ſubſtantiality which hath been from Eternity, ſhall be *free* again) that it ſhall get a body againe out of the property [and ſource] of its *own* Mother, where then all its works in its Mother, ſhall appeare before it.

130. For the Laſt Day is onely to awaken againe that which ſlept, and to breake the Death which is in the foure Elements: For *the vayle muſt be done away*, and all that which is generated out of the Eternall, muſt ſpring up againe and live.

131. But that which is Generated out of the Death, *viz.* out of the foure Elements, as the *Beaſts* and every living thing of the foure Elements, attaine *no body* any more; and if the ſpirit of it be generated onely in the foure Elements, it breaketh with the foure Elements alſo, and the *Figure* onely remaineth of the Elementary Subſtance, *viz.* of the foure Out-Births.

132. But that which is out of the Eternall (out of the *Centre* of the Eternall Life) is and remaineth for ever: even all words and works which are *generated* out of the Eternall, remaine in the *Subſtance* of the Figure: but they cannot remaine for ever in the *Spirit* and power, for a word of a ᵗ Spirit doth not proceed from the Eternity, but hath its beginning in the outward Principle. ᵗ *Breath.*

133. And therefore every Spirit will have joy and ſorrow in its works

works and words in Eternity, all according as it is in its place and ſource, or property. For, when the *Spirit* ſhall conſider with it ſelfe, its ſource [or *condition*] and *why* it is in the place where it is, then the ſource or property of its words and works aſcend in it; and giveth it joy or ſorrow, according to the condition or ſource and place that it is in, every one in [that which is] its *own* duly.

134. But you muſt know, that the ſinnes, evill works and words of the new *Regenerate in Chriſt*, ſprout out from the Death of Chriſt (into which, the Children of Chriſt are againe entered *from* their ſinnes) and ſhall receive another ſource [or property]: and in the beholding and *conſidering of them*, the Spirit ſhall make a *Hymne* of thanks, to the praiſe of Gods works of wonder, as *Eſaias* ſaith: *Though your ſinnes were as red as bloud* (if you turne,) *they ſhall be as wooll, white as ſnow* And yet you muſt know, that in the life to come, they ſhall appeare in the *Figure*, but in another ſource [or property]. *Mark* this yee children of God, for much is herein contained.

135. From this *Ground* wee know, that *Adam* in his Innocency before his ſleepe, (which ſignifieth Death, when he had imagined into the ſpirit of the foure Elements) was in this world in *Paradiſe:* and yet it might well be ſaid, not in this world; he was indeed in this world upon the face of the Earth, but in a paradiſicall ſource [or property] in the Dominion of the [*one pure*] *Element*, and not in the foure Elements.

136. But when he entred into the foure Elements, he *Entred into Death*, and his body became like a Beaſt; and the Earth was Curſed from the Lord, ſo that it bare no more Paradiſicall Fruit: For *Adam* was driven out, into the outward Principle: and there he muſt eate Earthly Fruit, and open [or manifeſt] the Wonders of the Outward Principle, and ſo he inſtantly became Earthly.

137. For his Body was from the Earth, and Created out of the Earth, but it was not Earth [no more then Gold is Earth, though it groweth in the Earth, and proceedeth from the Earth] for it was *Ex Matrice, ex Maſſa*; [from the Matrix, out of a Maſſe;] underſtand; out of the ſubſtantiality, out of which the Earth was *originally* generated and created. The Pure Element is alſo in the Earth: as alſo Paradiſe: and it is onely the ſource [or property,] that maketh the alteration, wherein the Light of God is *detained*.

138. *Adam* would be as God in all the Three Principles; and the Serpent alſo perſwaded *Eve* to it; that if ſhee would Eate of the fruite of the Earth, ſhee ſhould know good and evill: indeed *evill enough*; care, miſery, and ſorrowes, in the Death of the foure Elements.

[*Tranſitorineſſe, or periſhableneſſe.*

139. And therefore ſeeing the foure Elements muſt break, thence it is, that [*Corruption* is in Mans Body; and the ſoule (which is taken

out

out of the Eternall,) remaineth in the Eternall: therefore there must come a heavenly body out of the pure Element againe, out of the substantiality [which is] before God, out of the *Matrix* of the Earth, like the first Body which was in *Adam*, and must [t] *receive* our humane soule into it, and [u] *Enter into Death*, and bring us out of Death on the Crosse into the Element againe, into the substantiality in the presence of God, *in Ternarium sanctum:* [into the Holy Ternary]: For *Adams* soule was taken on the Crosse in the Eternall *Centre*, where the Heart of God ariseth from Eternity, and was breathed into the Created Body of *Adam* from the Spirit of God: and therefore the Heart of God *must* [x] *become Man.*

[t] Or, *Assume our humane soule.*
[u] Or, *suffer Death.*
[x] Or, *be Incarnate.*

140. And as *Adam* was entered into the Earthly Crosse, into the Death of the foure Elements; so must the *New* Adam *(Christ)* suffer himselfe to be [y] Hanged on the Earthly Crosse, and enter into the Earthly Elementary Death; for Death sticketh not only in the Earth, but also in the *Aire*, and *Adam* defired also with his Imagination, not [to enter] into the Earth, but into the *Aire*: he lusted after the *Spirit* of the Principle of this world, and it laid hold on him: And so he fell also into the Earth.

[y] *Crucified.*

141. For the foure Elements are altogether in one another, and the *Ground* [or Foundation] upon which they ſtand, is the Fire of the fierce Anger of God, wherein the Devills dwell, as is above mentioned.

142. [z] And so the *New Adam* (Christ) must enter into the Abysse of the foure Elements, *viz.* into the Helliſh Fire of the Wrath, and [a] preſſe through the Hell of the wrath, through Death; and bring the humane soule againe into the *Paradise* of God.

[z] *Note.*
[a] Or, *passe.*

143. And therefore the *New Adam (Christ)* was [Tempted or] Tryed forty dayes in the Wilderneſſe, whether he could ſtand in the Paradiſicall source [or property], and ſo eate onely Paradiſicall Fruit, which groweth in the source [or property] from the Eſſences of the Spirit of God; and there he did eate, *ex verbo Domini* [of the Word of the Lord] and not at all, of the foure Elements.

144. For he did beare also the Earthly Image, and there the New Heavenly muſt overcome the Earthly, and the soule muſt enter againe into the new heavenly body, that the Earthly may *but onely hang to it*; and thus also was *Adam* Created in the beginning.

145. He was to eate of Paradiſe, whoſe property ſhould rule over the Earthly, and though he were in the foure Elements, yet he was to live in the *Pure Element*, and then he might have continued ſo Eternally, though the Outward Principle ſhould be broken, yet he ſhould have remained.

146. For he was in Paradiſe, and not in the foure Elements, but when he entered into them, he entered into *Death*, and the Anger of God in the Abyſſe of Hell, did captivate the ſoule, which *Chriſt* brought forth from thence againe.

147. O yee Children of Men! *Mark what is revealed to you*, doe not account it a fiction and a Hiſtorie. It is knowne *in Ternario Sancto*, in the opened ſeale of the Seaventh Forme, in the Centre, therefore conſider what it is.

148. Hereby is ſignified to you the *finall breaking of the outward* Principle: *Trim your Lamps*, the Bridegroome is ready, his Trumpet ſoundeth, the Seaventh Angel from the Throne of Heaven ſoundeth; The Myſteries of the Kingdome of God ſhall be [b] *accompliſhed* at the time of his ſounding, and then there is no time more in the foure Elements, but then the Eternall Time in the Element in the Life of God, and the Time in the Abyſſe, goeth on.

[b] Or, *finiſhed.*

149. Goe out from the [c] *Languages* in *Babel*: for wee all ſpeake but *one* onely Language in *Jeruſalem*. *Babel* burneth in the Fire [or confounded Chriſtendome is kindled in Warres, Contention, and Strife, in Famine, and Peſtilence, in the Anger of God.] *Amen.*

[c] *From the Confuſion of Tongues.*

The Sixt Chapter.

The Two Gates; Of the world, and alſo of Paradiſe; moſt highly to be conſidered.

Note; *more of the Language of Nature.*

1. WE have ſhewed you before, the *Ground* of *the Language of Nature*, how *Adam* gave *Names to Every thing*, and out of what *God* ſpake to *Adam*, viz. out of the Life of the Birth, as wee ſpeake at this very Day: and if wee conſider our ſelves therein, we finde the *whole* Ground in Heaven and in this world: and wee ſee it well enough with Earthly Bodily Eyes, that it is true: wee need no other Teſtimone, then the *Great Booke*, Heaven and Earth, the Starres and Elements, together with the Sunne, wherein wee well know the ſimilitude of the Deity.

2. And yet a thouſand times better, *in our ſelves*, if wee know and conſider our ſelves; for the Spirit giveth every thing its *Name*,

as it ſtandeth in the Birth in it ſelfe, and as it formed them in the beginning, in the Creation, ſo it alſo formeth our *Mouth*, and as they are generated out of the Eternall Beeing, and are come to a ſubſtance, ſo the *humane* Word goeth alſo forth out from the Centre of the Spirit, in ſhape, property, and forme, and it is no other, then that the Spirit maketh ſuch a ſubſtance, as the Creation it ſelfe is, when it expreſſeth the forme of the Creation.

3. For it formeth the Word of the *Name* of a Thing, in the Mouth, as the *Thing* was in the Creation: And thereby wee know that wee are Gods Children, and Generated of God: for as God from Eternity hath had the ſubſtance of this World in his Word, which he hath *alwaies* ſpoken in his Wiſdome; ſo wee have [d] it in our Word alſo, and wee ſpeake it forth in the Wonders of his Wiſdome.

[d] *That ſubſtance, Eſſence, or thing.*

4. For God is himſelfe *the* [e] *Beeing of all Beeings*, and wee are as Gods in him, through whom he revealeth himſelfe; wee ſee that a Beaſt cannot expreſſe, [*viz.* it cannot give any thing its name according to its property] which is *becauſe* it cometh not out from the Eternity as Man doth, it bleateth and barketh, as the forme of the Out-birth of the foure Elements is, and hath *no higher Spirit* then the Elements are, though their ſlitting ſenſes [or perceptions] are from the [f] Conſtellations, which yet are dumb [or inarticulate] and without [g] comprehenſion of any ſubſtance.

[e] Ens Entium, Eſſentia Eſſentiarum. Subſtantia Subſtantiarum.

[f] Or, *Starres.*

[g] Or, *Expreſſion.*

5. Now therefore wee will ſet before you the Ground of the Heavens, the Starres and Elements, *fundamentally*: that you may yet ſee what is Heavenly, and what is Earthly; what is Tranſitory and Mortall, and what is Eternall and Permanent. To which end *onely* wee have purpoſed to our ſelves to write this Booke; *not* to boaſt, of our high knowledge, which is in God, and is *no worldly profit* to us, but out of *Love*, in *Chriſt*, as a Servant, and Miniſter of Chriſt; *To ſeeke the loſt Sheepe of the Houſe of the Iſrael of God.*

6. For the *Lord*, hath both the willing and the doing in his hands; *wee are able to doe nothing*; alſo our Earthly Reaſon underſtandeth nothing: wee are yeelded into our Mothers Booſom, and doe as the Mother ſheweth us, wee know not of any body elſe, wee are not borne with it, from *the wiſdome of this world*, neither doe wee underſtand it; but what is beſtowed upon us, that wee beſtow againe; and wee have no other purpoſe herein, neither doe wee know to what end [wee muſt write theſe high things], but meerly what the *Spirit* ſheweth us, that wee ſet downe.

7. And thus wee labour in our Vineyard, into which the [h] *Maſter* of the Houſe hath put us, hoping alſo to eate of the pleaſant ſweet Grapes, which indeed wee have very often *received* out of the Paradiſe of God. Wee will ſo ſpeake as for [the uſe of] many, and

[h] Or, *Father.*

yet wee think wee write it but for our ſelves, all which, is hidd in God: for the fiery driving will have it ſo, as if wee did ſpeake of and for Many; and yet I know nothing of it.

8. Therefore if it ſhall happen to be read, let none accounte it for a work of *outward Reaſon*: for it hath proceeded from the Inward hidden Man, according to which this hand hath written, without reſpect of any perſon.

9. And therefore wee exhort the Reader, that he will enter into himſelfe, and behold *himſelfe* in the Inward Man, and then wee ſhall be *very* ſweet and *acceptible* to him, this wee ſpeake ſeriouſly and faithfully.

10. When wee conſider our ſelves rightly, in this [1] knowledge, wee ſee clearly, that hitherto wee have been *lockt up* and led as it were blindfold, and it is even the Wiſe of this world, who have ſhut and barr'd us up in their Art and Reaſon, ſo that wee *muſt* [be tied to] *ſee with their Eyes, both in* Philoſophie *and* [2] Theologie.

[1] Or, *deſcription.*

[2] *Divinity.*

11. And *this Spirit*, which hath ſo long led us captive, may well be called *the Antichriſt*, I finde no other Name in the Light of Nature, which I can call it by, but *the Antichriſt in Babel.*

12. Obſerve it well, and you ſhall ſee it riding, it ſhall rightly be ſhewed to you, you need no ſpectacles, or [1] *Academie* [to ſee it withall]: It rideth over the whole world, in all Corners, Cities, Townes and Villages, over body and ſoule: and therefore the Angel in the *Revelation* biddeth us, *Goe out from it.*

[1] Or, *Univerſity.*

13. It is ſo proud, that it rideth aloft over Heaven and Earth, yea over the Deity: it is [like] a [m] King riding over the Principle of this World, and over Hell. But whither wilt thou ride thou proud Woman? when this Principle breaketh, *thou art then without God with all Devills.* Why doeſt thou not ſtay here among the Children?

[m] Or, *Queene.*

14. O *Adam!* if thou hadſt not mounted upon the proud Beaſt, thou hadſt remained with the Children of God in Paradiſe: What doth it avayle thee that thou rideſt in a ſtrange Principle, over God? Were it not *better* for you *to be in* God? What avayleth your Aſtrall wit, that you ride as your own God in Pride? you ride meerly in *Death, who* will bring you out from thence, if you light not off from your *Beaſt?* There is none neither in Heaven nor in this world, that can bring you out from thence, but onely a lowly ſimple ſlaine Lamb, who hath *not* the wiſdome of this world. How will you get out, when you ride upon a *Dragon?* The *Lamb* fleeth before *thy Beaſt*: it will not bring thee into its Paſture.

15. If you Light off, and pull off your Dreſſing, and goe in the forme of a *Childe*, to the *Lamb*, then you may catch it, it goeth willingly with you, if you play like a childe with it in ſimplicity;

you

you must not ride upon it: But if you [offer to] *ride* upon it; it fleeth from you, and you *finde not* its Pasture, neither can you *light off* your Beast, it will not let you, it holdeth you fast, unlesse you heare the bleating [or voice] of the *Lamb*; at which the Beast trembleth, and falleth to the Ground, and then you may flee [or *goe out from Babell*]. If you understand not this, you are *held fast* by the Beast, and you ride in *Babel* in the Confusion.

16. My deare seeking and hungry Minde, if you would faine be released from the *Beast*; Consider what wee here shall shew you, wee will not push with hornes, and cast you with the *Dragon* into the Abysse, doe but light off, and encline your eare to the *voyce* of the Lamb, goe forth from your outward Man, into the Inward Man, and so you *shall come* to your true Native Country, *into Paradise*.

17. The desirous Seekers have found out many difficult things, and brought them to light, and alwaies thought to finde the *Pearle* of the *Creation* of this world, and it had been much neerer found, but that the Time of the *seaventh Seale* or *Angel* was not yet come, the six Angells must first sound their Trumpets, and powre forth their Vialls: therefore none should contemne [n] another, for he knoweth not under what voyce every one *hath been*: onely that is [o] come to passe, which should [p] come to passe.

18. Yet every one hath been free [or at *Liberty*] to goe out from the Seale: for the Sun of Righteousnesse hath shined, [q] from the East to the West: If any have immersed himselfe in the Darknesse, God is not to be blamed for it.

19. The Law of God, and also the Way to Life, *is written in our Hearts*: It lyeth in no mans [r] supposition and knowing, nor in any Historicall Opinion, but in a *God will* and *Well-doing*. The will leadeth us to God, or to the Devill, it avayleth nor, whether thou hast the Name of a Christian, Salvation doth not consist therein.

20. A *Heathen* and a *Turke* is as neere to God, as *thou*, who art under the Name of Christ: if thou [bringest forth a false ungodly Will in thy Deeds, thou art as *much* without God, as a *Heathen* that hath no desire nor will to God.

21. And if a *Turk* seeke God with Earnestnesse, though he walke in blindnesse, yet he is of the [t] Number of those that are children without understanding, and he *reacheth to God*, with the children, which doe not yet know what they *speake*: for it lyeth not in the knowing, but in the [u] *Will*.

22. *Wee are all blinde* concerning God; but if wee put our earnest will into [x] God, *and desire him*, then wee receive him into our will: so that wee are borne in him *in our Will*. For by the will, this world was made, also our life and all our doing standeth in the will.

[n] *The former zealous Seekers.*
[o] *Done.*
[p] *Be done.*
[q] *From the Rising to the Setting.*
[r] *Wit or skill.*
[t] Or, *leadeth a wicked life.*
[t] *Heape or Company.*
[u] Or, *purpose, and resolution.*
[x] *God by Goodnesse.*

23. Or

23. Or doe you suppose wee speake without knowledge, and alone? [by our selves?] No; the Booke of the *Revelation* of Jesus Christ sheweth us, that *the innermost* [7] *Court of the Temple shall be cast out and given to the Heathen*, who know not the Name of Christ, but presse with earnestnesse into God, and so they come to him ignorantly.

[7] *Chor.*

24. And this is that which *Esaiah* saith; *I am found of them that sought mee not, neither did they enquire after mee. For my Name, the* [2] *LORD, was not revealed unto them:* and thus they are children, not in Name, but in Will: But when the Driver goeth away to his *own* place, then wee live together as Children, with our Father *Adam*, (in *Christ*,) out of whose Loynes, life, and spirit, wee are all propagated, and begotten to life through *Christ*.

[2] *JEHOVA.*

25. Or doest thou boast of thy *Calling*, that thou art a Christian, or a Jew? Indeed let thy Conversation be *accordingly*, or else thou art but a Heathen in the Will and in the Deed. *He that knoweth his Masters Will and doth it not, must receive many stripes.*

26. Or doest thou not know what Christ said concerning *the two Sonnes*; when the Father said to one of them, goe and doe such a thing, and he said he would, and the other said no: and the first went away and *did it not*; but the other that said no, went away and *did it*, and so performed the will of his Father; and the tother that was under the Name of Obedience, [or who in word was obedient, or had the name to be so]; did it not.

27. And wee are all such, one and other, wee beare the name of Christ, and are *called* Christians, and are within his Covenant: wee have said yes, wee will doe it; but they that doe it *not*, are *unprofitable servants*, and live without the will of the Father.

28. But if the Turkes (as also the Jewes) doe the Fathers will, who say to *Christ* No, and know him not, who is now their *Judge*, to thrust them out from the will of the Father? Is not the Sonne the Heart of the Father? and then if they honour the Father, they *lay hold* also on his Heart: for without, or beyond his Heart, there is no God.

29. Or doest thou suppose, that I [a] *confirme* them in their blindnesse, that they should goe on as they doe? No: I shew thee thy blindnesse, O thou that bearest the name of Christ: *and thou judgest others, and yet doest the same thing which thou judgest in others, and so thou wilfully bringest the judgement of God upon thy selfe.*

[a] *Or, encourage.*

30. *HE* that saith, *Love your enemies, doe well to them that persecute you*, doth not teach you to judge and despise, but he teacheth you the way of Meeknesse: you should be a Light to the world, that Heathens might see by your works *that you are the Children of God.*

31. If

31. If wee consider our selves according to the true man, who is a true similitude and Image of God, then wee finde God in us, and our selves without God. And the onely remedy consisteth herein, that wee enter againe into our selves, and enter into God, *in our hidden Man.* If wee incline our wills in true earnest singlenesse, to God, then wee goe with Christ out of this world, out from the Starres and Elements, and enter into God; For in the will of Reason, wee are children of the Starres and Elements, and the *Spirit of this world* ruleth over us.

32. But if we goe out from the will of this world, and enter into God; then the *Spirit of God* ruleth in us, and establisheth us for his children; and then also *the Garland of Paradise* is set upon the soule, and then it becometh a childe without understanding as to this world, for it looseth the Master [or Ruler] of this world, who *formerly* ruled it and led it in Reason.

33. O Man! Consider who leadeth and driveth thee; for Eternally without end, *is very long:* Temporall honour and Goods are but drosse and dung in the sight of God: It all falleth into the Grave with thee, and cometh to nothing: but to be in the will of God, *is Eternall Riches and honour:* there, is no more care, but our Mother careth for us, in whose Bosom wee live as children.

34. Thy Temporall Honour is thy [b] *Snare*, and thy Misery in Divine hope, [and confidence] is thy Garden of Roses: Patience is a precious hearb; O how gloriously wilt thou be crowned; what is brighter then the *Sunne?* and yet thou shalt be *farre brighter*; thou wilt obtein a Garland *in Ternario Sancto* [viz. in the Angelicall World, in the Eternall Essentiality, before the Holy Trinity.]

[b] *Pitfall, Trappe, or Ginne.*

35. Or doest thou suppose againe, that wee speake historically? No, wee speake, the very life, in our own knowledge [or *Experience*] not in an Opinion, from the mouth of another; but from our own Mouth: wee see with our own Eyes; which wee boast not of, for the *Power* is the Mothers; but wee exhort thee, to enter into the Bosom of the Mother and learne also to see with *thy own* Eyes: so long as you suffer your selves to be rocked in a Cradle, and desire the Eyes of *others* [which are strange Eyes in respect of your own,] you are blinde. But if you rise up from the Cradle, and goe to the Mothers, then you shall see the Mother and her children.

[c] Or, *hide, asleepe.*

36. O how good it is *to see with ones own Eyes.* One that is blinde, and seeth not the light of this world, is accounted as one that is asleepe and dreameth: for he *heareth* of the Pomp of the World, but he knoweth it not; he apprehendeth it by *hearsay*, and many times thinketh it is better, or worse, then it is, because he seeth it not,

not, and ſo imagineth it by that which is ſaid; but he that ſeeth the light, he ſpeaketh according to the *Truth*, for he apprehendeth the Thing as it is.

37. So alſo ſay I, wee are all aſleepe, in the outward Man, wee lye in the Cradle, and ſuffer our ſelves to be *rocked aſleepe*, by Reaſon; wee ſee with the Eyes of the diſſimulation of our *Hypocrites*, who hang Bells and Bables about our Eares and Cradles, that wee may be lulld aſleepe, or at leaſt *play* with their Bables, that they may be Lords and Maſters in the Houſe.

38. O Blinde Reaſon! Riſe up from thy Cradle: art thou not a Childe of the Mother, and *an heire to the Goods*, and moreover a Childe and *Lord* of the Houſe: why ſuffereſt thou *thy* ſervants thus to uſe thee? Chriſt ſaith; *I am the Light of the World, he that followeth mee, ſhall have the Light of the Eternall Life.* He doth not direct us to the flattering Hypocrites Murtherours and Contenders; but only to *himſelfe*: wee ſhould ſee (with the Inward Eyes) in his Light, and ſo wee ſhould ſee him, for he is the Light: when wee ſee him, then wee walke in the Light; He is the Morning Starre, and is Generated in us, and riſeth in us, and ſhineth in our bodily Darkneſſe.

39. O how great a *Triumph* is there in the ſoule, when he ariſeth, then a Man ſeeth with his *own* Eyes, and knoweth that he is in a ſtrange Lodging. Concerning which wee will here write, what wee *ſee* and *know* in the Light.

40. Wee are children of the Eternity: but this world is an out-birth out of the Eternall: and its palpability taketh its *originall* in the *Anger*, the Eternall Nature is its Roote, but that which is an Out-birth is corruptible, becauſe it hath not been from Eternity: and it muſt all returne into the Eternall Eſſence, [out of which it was borne.]

41. The Starres are out of the *Centre* of Nature, they are the Eſſences of the Seaven Formes of Nature, and from each forme there goeth another [Forme], all [d] from the *wreſtling Wheele* of Nature, and therefore they are ſo various and numberleſſe in our account: Though indeed there is a *certaine* number of them; whereby wee know that they muſt enter againe into the *Ether*.

[d] Or, *cauſed by the wreſtling Wheele.*

42. For in the Eternall Centre there is no Number, [or Meaſure] but it is the *Omnipotence* in the ſpringing up without number; for that which cannot be numbered or comprehended, *is not Eternall*, it hath a beginning and end; But wee know that the *ſpirit* and *ſoule* of Man hath no beginning & end, nor can it be numbered [or meaſured]: which wee *underſtand* by the Conſtellations of the minde, from whence ſo many thoughts ariſe, which are numberleſſe, for out of one Thought in a while, there may goe forth many more,

more, as many as the Starres in the Firmament; *wherein* wee highly know our Eternity, and doe moſt highly *rejoyce*, that wee know it.

43. * Underſtand us aright: how this world is in the Ground and *foundation* of it. The Eternall Centre, and the Birth of Life, and the Subſtantiality is every where. If you make a ſmall Circle, as ſmall as a little, † Graine, [or kernell of Seede], there is the whole Birth of the Eternall Nature, and alſo the Number-Three *in Ternario ſancto*, [conteined] therein: but you include not, nor compriſe the Eternall Nature, much leſſe the Number-Three, but you comprehend the Out-birth of the *Centre*: the Eternall Nature is *incomprehenſible* as God alſo is.

* Or, *obſerve us well, heere.*

† *As ſmall as a Mite. Punctum or Atome.*

44. When I take up any thing and carry it away, I doe *not* carry away the Eternity, much leſſe God: and yet the Eternity is in that very thing, but the thing is ‡ *out-borne*, and ſtirreth not the Eternity; and that which is out-borne comprehendeth not the Eternity, but the Eternity comprehendeth that which is out-borne throughly without ſtirring, for the Eternity, as alſo the Deity, is in one place as well as in another, [every where]: for there is no place [in the Eternity,] but the out-birth maketh a *place* and roome. Therefore God ſaith; *I am A and O, the beginning and the End.*

‡ Exgeneratum.

45. This world maketh a beginning, and God in the Number-Three [not without it] is the beginning, and it alſo maketh an end, and that is the Eternity, and alſo God. For before [the time of] this world there was *nothing but God* from Eternity, and after this world, there will be *nothing but God* in Eternity: but the cauſe why wee comprehend not this, is becauſe there is no comprehenſibility in God. For, where there is a Comprehenſibility [as there is in the Trinity] there is beginning and end. And therefore wee are ſhut up in darkneſſe, that wee might labour and *manifeſt* God, as wee have mentioned to you, concerning the Seaven Formes of Nature, what an Eternall labour there is *therein*, ſo that one forme generateth another, till they are all brought to Light, and ſo the Eternall is manifeſt in a Threefold Forme, which otherwiſe would not be knowne.

46. And wee declare unto you, that the Eternall Being, and alſo this world, *is like* Man; the *Eternity* generateth nothing but that which is like it ſelfe, for there is nothing in it, but is like it, and it is unchangeable, or elſe it would [h] *paſſe away*, or it would come to be *ſome other* thing, and that cannot be.

h Or, *ceaſe to be.*

47. And as you finde Man to be, juſt ſo is the Eternity: conſider Man, in body and ſoule, in good and evill, in joy and ſorrow, in light and darkneſſe, in power and weakneſſe, in life and death:

All is in Man, both Heaven and Earth, Starres, and Elements: and alſo the Number-Three of the Deity, neither can there be any thing named that is not in Man; all Creatures, (both in this world, and in the Angelicall world,) are in Man. *All of us*, together with the whole Eſſence of all Eſſences, are but one body, having many members, each member whereof is a *Totall*: and each member hath but one [l] ſeverall work.

[l] *Peculiar, ſingular, individuall faculty or Office.*

48. O Man! ſeeke thy ſelfe, and thou ſhalt finde thy ſelfe, Behold! thy whole Man [conſiſteth of] Three Principles, one whereof is not without the other, one of them is not beſide or above the other, but they are in one another as one, and they are but *one* thing; but according to the Creation they are *Three*.

49. You will ſay, how can that be? *Adams* ſoule was out of the Eternall w'll, out of the Centre of Nature, upon the Croſſe of the Number-Three, where light and darkneſſe doe part; underſtand, he was *not* a divided ſparkle, as a piece of the whole, for he is *no piece*, but *totally all*, as there is a Totall in every [k] *Punctum*.

[k] *Point or Atome.*

50. Now the Eternall Centre maketh the Eternall ſubſtantiality, (*viz.* the ſinking downe and ſpringing up, whence the ſtirring of the Elements doth ariſe, as alſo penetration and multiplication, whereas there is onely ſuch a kinde of *Spirit*) and the ſubſtantiality is the *body*, and a weakneſſe, for its a ſinking downe, and the Spirit is the ſpringing up.

51. Now the Spirit created the Subſtantiality into an *Image*, like the Croſſe of the Number-Three, and breathed in the ſpirit of the Number-Three, *viz.* himſelfe; and ſo the Image [l] Exiſted: and then inſtantly ont of the *Subſtantiality* of the Image ſprung up the bloſſome of the Eſſences, which is called Paradiſe: and thus ſtood the Image in the Angelicall World.

[l] *Was or ſtood.*

52. And ſo there is *nothing leſſe* in the Image, then in the Centre of Nature, *viz.* the originall of ſoureneſſe, wrathfulneſſe, and of fire, alſo all the formes of Nature; *whatſoever* was ſeene from Eternity in the Wiſdome, that was all in this Image, alſo the power to light and darkneſſe, and the Wiſdome ſtood in the light of the Image, wherein ſtand *all the Eternall Wonders*, even the Image of every Creature, in the ſinking downe of Death, and in the ſource [or property] of the Paradificall Life.

53. This wee underſtand to be the *Matrix* of the *Genetrix* in the darkneſſe; viz. *that* out of which Angells and Devills come to be, as is above-mentioned. This [m] *ſource* was wholly in the Image, for it was a *whole* ſimilitude of the Eternall Beeing; as *Moſes* writeth concerning it, that *God made Man* [n] *his Image*: ſo that it may be ſaid, (if one did ſee Man ſtanding in Paradiſe,) heere is the whole Eternity *manifeſted* in an Image, to ſpeake in a creaturely manner of it, and

[m] Or, *property.*

[n] *According to, for, or to be, his Image.*

and yet it is ſo truly and rightly in the underſtanding.

54. Now as *Lucifer* by his flying out, in the ſource of the Fire, Imagined beyond the ſtill meeke Number-Three above the Croſſe in the Majeſty, and ſo awakened to himſelfe the *Matrix* of the Fire in himſelfe, and kindled the *Matrix* of Nature; which kindling became corporeall; and was inſtantly together created by the *Verbum Fiat*: where alſo the *ſecond* forme of the *Matrix*, viz. the *Meekneſſe* of the ſubſtantiality was kindled together with it, out of which, water came to be, which was [o] made an *Heaven*, (by which the fire was captivated) out of which the Starres were Generated; ſo you muſt underſtand alſo, that [p] the Image of God *thus* [q] *Imagined* after the awakened life, *viz.* after the awakened ſpirit of the Aire, (indeed the Aire was together breathed into him) but the [r] ſpirit of the Centre ſhould over-rule it, as the Holy Spirit over [ruleth] this world: for he *ſhould* live in the power of God, and be a Lord over the foure Elements, but *in the fall* they became his Lord. And now if he would live in God, he muſt enter into himſelf againe, and likewiſe *leave the Old Body* to the foure Elements, (and muſt in himſelfe, be borne in God.) And ſo he was inſtantly alſo captivated by the *Aire* of the Out-birth, and then the Starres, Elements, Heaven, Hell, Death, and Life, wrought together in him.

[o] Or, *created.*

[p] *Man.*

[q] Or, *luſted.*

[r] *Mans ſpirit.*

[s] Or, *vertue.*

55. But ſeeing there is a Firmament created, between God and the Dominion of this world, by the Spirit of God; therefore man is compoſed of Three Parts, (viz. *Three Principles*; *one*, is the hidden Deity, which ſtandeth in the Firmament of Heaven in it ſelfe as a Principle of its own; the *ſecond* is the Dominion of this world, *viz.* the Starres and Elements: and the *Third* is the Abyſſe of the Image, and alſo the Abyſſe of this world, *viz.* the Wrath, or the Matrix of Nature, out of which All things are proceeded.

56. And now the Image, *viz.* Man, is in the *Middeſt*, viz. between the Kingdome of God, and the Kingdome of Hell: between Love and Anger: and to which of theſe two Spirits he yeeldeth, its [ſervant] he is.

57. And though Man caſt himſelfe into the Anger, yet the Deity looſeth nothing; for the firſt *Breathing in*, viz. the Spirit of God it ſelfe, hath its principle to it ſelfe, and is not touched by the Anger; juſt as the Number-Three, dwelleth in the middeſt of the Anger, and yet the Anger ſtirreth it not, nor knoweth it, therein is neither feeling nor ſeeing.

58. For the Image ſtirreth the ſource of the Anger: and the firſt in-breathed Spirit, ſpringeth up in the Image, in the fierceneſſe of Pride; according as it hath built up it ſelfe in this [life] Time; and yet the firſt *in-breathed Forme* looſeth nothing. For that ſource [or property] is not in the Image; but it goeth back againe into

its Principle, with the Beauteous virgin of wiſdome: and the Image of Man, cometh to be the Image of the Serpent.

59. For as the *Spirit* is, ſo is the *Body*; and in what will the Spirit ſtirreth, in ſuch a forme and ſource [or property] it *figureth* the body alſo.

60. So wee know now, that all cometh out of *one* only *fountaine*, & that the palpable ſubſtance of this world hath had a beginning, and therefore it is alſo [t] Mortall; for whatſoever is not from Eternity is mortall.

[t] *A Death, or a deadly thing.*

61. But that the Image of Man might *ſubſiſt*, (which alſo hath a beginning as to the body) *therefore* God is become Man, and dwelleth againe in the ſoule, and the ſoule attaineth againe the firſt Image without this world, yet thoſe onely, who, with the Spirit of the Soule incline themſelves to God: and here it may be ſaid, *Wee muſt be Borne a New*, or be loſt Eternally in Hell, and [thruſt out] from God.

62. Thus wee ſay with [good] Ground: that the ſtarry Heaven, *viz.* the *Third Principle* of this world, was created alſo as a Totall [u] Body, having a [x] Circumſcription, and ſtandeth [y] juſt like the Centre of Nature; whatſoever thou ſeeſt in this Great Circumference, the ſame is alſo in the *ſmalleſt* [z] Circle: and the whole Principle of this world outwardly, is onely a manifeſtation and diſcovery of the Eternity in God. It hath its riſing, [a] ſtation, and generating, like *the Eternall Nature*; and as the Eternall Nature doth alwayes generate it ſelfe, and hath its originall from Eternity to Eternity; juſt ſo is this viſible Dominion of this world Generated and Created.

[u] *Or,* Corpus.
[x] Or, *Circumference.*
[y] Or, *upright.*
[z] Or, *Point.*
[a] *Forme or ſubſiſtence.*

63. For it hath a high round Circumference like a Circle, and there ſtand the [b] *Conſtellations*: and after that, the Great Deepe, which reſembleth the Eternall Liberty of God: now *the ſeaven Planets* are in the Deepe, which reſemble the ſeaven Spirits of Nature, and the Starres [reſemble the Effects or] Effences proceeding out of the Spirits of Nature: and the *Sun* is the middlemoſt of the Planets, which maketh the foure quarters of the World, and it ſtandeth in the *Point*, as in a [c] Croſſe, and reſembleth the Heart of God: Its *Luſtre* in the Deepe reſembleth the Majeſty of God: where God dwelleth in himſelfe, and is comprehended by nothing: and there is nothing of him ſeene but the *Majeſty*, where the Centre of Nature is knowne in all Heavenly Images out of the Eternall.

[b] Or, *fixed Starres.*

[c]

64. The *Earth* reſembleth the ſincking downe of the *Eternall Death* in the Dark Matrix: and yet there is no Death therein, but a ſpringing forth of the fierce Eſſences: and thus it reſembleth a forme in the Centre, and a peculiar ſelfe-Dominion, and is a figure [or Type] of *Hell*: as a hidden Dominion in the Darkneſſe.

65. And

65. And as the Earth in Comparison of the Upper Dominion, is counted as a Death; so the fierce Matrix of the Anger, is as a *Death* in comparison of *God*: and yet there is no Death in either, but an Eternall Life in a *twofold* source, [or property; *viz.* the Life in Eternall Joy, and the Life in Eternall Torment].

66. And now we see that the Sun maketh the Great Deep above the Earth, lovely, friendly, pleasant, and delightfull; or else there would be *no other* [Rule, influence, or] *Dominion*, in the Deepe, then is in the Earth: for if the Sun should [d] *goe out*, there would be an *Eternall Darknesse*, and the fierce soure astringency would make all hard, rough, and harsh, and there would be an Eternall Coldnesse. And although every thing did move together like a wheele, yet there would be nothing seene but a *flash of fire*.

[d] *As when a Candle goeth out.*

67. Thus wee give you to understand concerning *the Abysse of Hell*, that it is in this world: and the Sun onely is the cause of the *Waters*, which are the *Heaven* in the Deepe. Moreover by the Sun, the Heart of God may be understood, out of which the Light of the Majesty shineth: for the whole Centre of the Eternity would be dark, if the *light* from the Heart of God did not shine therein.

68. But it is not so with the Heart of God, as with the Sun, that it should be a *Globe* standing in one place onely: no, it hath no Circumscription [Circumference] or Place; also it hath no beginning, and yet it is *like* a round Globe, yet not a round *Circle*, but it is as it were parted [divided] or [e] open; for it is as a Round [f] Crosse-Wheele, like a whole Rain-Bow, which yet appeareth *as it were parted*.

[e] Or, *Pertuse.*

[f]

69. For the whole Crosse is its parting, and yet it is *whole*; but the Centre of Nature (*viz.* the Word of the Lord, *Verbum Domini*, the Word of the Father, is there the *Centre* of the Crosse. The Crosse every where signifieth the Number-Three: where then beneath, *blew* appeareth, which signifieth the substantiality, in the middle appeareth *Red*, which signifieth the Father in the Glance of Fire, [g] next which appeareth *Yellow*, which signifieth the Light and Lustre of the Majesty of God the Sonne; and the [h] *Dusky Browne*, with the mixture of all Formes, signifieth the other Kingdome, of Darknesse, in the Fire, in which *Lucifer* did [i] soare aloft above God, and did not lay hold on the Majesty and Heart of God.

[g] *Text under.*

[h] Or, *Purple.*

[i] *Flie out.*

70. And upon such a *Bow* will Christ the Sonne of Man appeare at the last Judgement; for so he sitteth in the Majesty of the Number-Three *in Ternario sancto*: understand the Angelicall world [in the Eternall Substantiality] and Paradise.

71. Thus know, that all this is *not divided*, nor is it thus in one place alone, but this Forme [or manner] appeareth in its Principle *Every where*. If thou conceivest a small *minute* Circle, as small as a Graine

Graine of Muſtard-ſeed, yet the Heart of God is wholly and perfectly therein: and if thou art borne in God, then there is in thy ſelfe, (in the Circle of thy Life) the *whole Heart of God undivided:* and the Sonne of Man (Chriſt) ſitteth thus (in the Circle of thy life, upon the Rain-Bow *in Ternario Sancto*) at the Right hand of God: and thus thou art his childe, whom he hath regenerated in him [in *Chriſt*]: as alſo Chriſts Member and Body, wherein he dwelleth; his Brother, his Fleſh and Spirit; and a Childe of God the Father in him; God in thee, and thou in God: Power, Might, Majeſty, Heaven, Paradiſe, Element, Starres, and Earth, *all* is thine. Thou art (in Chriſt) [k] *over* Hell and Devills.

[k] Or, *above.*

72. But in this world, with thy Earthly Life, thou art *under* Heaven, Starres, and Elements, alſo under Hell and Devills, *all Ruleth in thee, and over thee.*

73. Therefore conſider thy ſelfe, and goe forth [from thy ſelfe]: it is of high concernment; wee ſpeake what we know, and what we muſt ſpeake, for wee ought not to ſpeake *otherwiſe* of the Eternity, unleſſe wee ſhould ſpeake as if it had a beginning, whereas there is none in the Eternity.

74. Nor doe not thinke that Mankinde hath ſuch a beginning, as wee muſt ſay of our ſelves, according to the *Creation:* no, the Image hath appeared in God *from Eternity* in the virgin of wiſdome; but not *in ſubſtance* [or diſtinction;] it was no Woman nor Man, but it was Both; as *Adam* was both, before *Eve* was, which [divided diſtinction] ſignifieth the Earthly, and alſo the Beaſtiall Man; for nothing ſubſiſteth in Eternity, unleſſe it have been from Eternitie.

75. O yee children of God, open the eyes of your *Inward* Man, and ſee rightly; If you be new borne in God, then you put on that very Eternall Image, and *the Man Chriſt* is [l] become Man in that very Image, *viz.* in the *Eternall Virgin*; for no mortall virgin is pure, and he was conceived by the Holy Spirit in a pure virgin, and in reſpect of our ſoule which he ſhould aſſume, he is alſo [become Man] in the mortall virgin: for *Mary* had all the Three Principles in her: and the Image of the Eternall virgin conſiſted in the Divine and Eternall *ſubſtantiality*; it was indeed without ſubſtance, but in the Man *Chriſt*, it came to be a ſubſtance.

[l] Or, *Incarnate.*

76. Wee doe not ſay concerning the *Outward virgin Mary*, that ſhee was not the Daughter of *Joachim* and *Anna*, as the Auncients have Erred, to whom the Light of God hath not ſo ſhined, becauſe, they ſought *their own profit* therein.

77. For *Mary* was begotten of the Seed of *Joachim* and *Anna*, like other Perſons, but ſhee *was the bleſſed among Women:* in her, the Eternall virgin *in Ternario ſancto*, which was from Eternity, diſcovered

it

it ſelfe: not that it entered into her *from without*, no Sir, it is cleane otherwiſe. Here God and Man became *one* againe: what *Adam* loſt, was here *revived* againe; underſtand it right; The Word of the Lord, *Verbum Domini*, the Word of the Father on the Croſſe, came into *Mary*, underſtand into *the Earthly Mary*.

78. Now, where the Word is, there is [alſo] the virgin [or Wiſdome of God] for the Word is in the Wiſdome: and the one is not without the other, or elſe the Eternity would be *divided*.

79. And now when the Word in *Mary*, in her fleſh and bloud, entered into her *Matrix*, then the *Fiat* was in the *Matrix*, but it did not in one moment create a compleate Earthly Man, nor a Heavenly neither; but it began the *Incarnation* [or becoming Man]: for the Divine Nature is neither augmented nor diminiſhed, but is alwayes *compleate*.

80. But know this, that the Eternall virgin that was without ſubſtance, gave in it ſelfe together with the becoming Man [or Incarnation], and the true ſoule of Chriſt was out of *Maryes* Eſſences, *conceived* in the Eternall virgin: and in the Eternall virgin, God became Man, and ſo the Eternall virgin came into ſubſtantiality, for it gat the humane ſoule into it. Thus the humane ſoule of *Chriſt* ſtood in the Earthly Eſſences, as alſo, in the virgin of the Eternall Wiſdome *in Ternario Sancto*, in the Trinity of God: for the Word of the Lord was in [m] it, and God and Man became one Perſon.

81. In this Perſon [which was God and Man] were all the Three Principles *open*, *undivided*; the virgin *in Ternario Sancto* giveth the Heavenly Body, and *Mary* the Earthly [Body]: and the Word was in the Centre upon the Croſſe, in the Number-Three; whereas wee ſay that the Word is become Fleſh, and it is ſo.

[m] Or, *her*, *the Virgin*.

82. Behold! the virgin of Eternity hath no Fleſh, nor hath had none from Eternity, (except in *Adam* before the Fall, which afterwards came to be Earthly) but it tooke humane fleſh upon it: underſtand [it thus,] the Word together with the *whole* Deity was in the virgin: For without the Word there were no underſtanding in the Eternall Virgin.

83. For the Spirit of God was in the Word, and he was the underſtanding, but the Word was as a Heavenly Figure, a figure of the Number-Three; but *not* in the *working*; as indeed the Fleſh worketh not, but the *Spirit* in the Fleſh [worketh.]

84. And the Living Word which dwelleth in the Eternall virgin, attracteth to it the Fleſh of *Mary*, underſtand it thus, the Word attracted the Fleſh, (*viz.* the Eſſences [or faculties] out of the Body of *Mary*) into the *Eternall Virgin*: and ſo in *Nine Moneths*, there was a compleate Man, with ſoule, ſpirit, and Fleſh.

85. And thus the periſhed ſoule of *Adam* in the Body of *Mary* was

was againe set in the Eternall Humanity, for the Word dwelt in *Christs* flesh, and assumed the soule in him.

[n] *Beeing or Thing.*

86. Not that the soule and the Word is one and the same [n] Substance; No, the soule is out of the *Centre of Nature*, generated out of the Essences, and it belongeth to the body: for it goeth forth from the Essences of the Body, and it attracteth Corporeity to it: But the Word is out of the *Centre of the Majesty*, and attracteth Majesty to it.

87. The Word is without substance, and the soule is out of the substance, it is the Spirit of the substance, out of the *Centre* of the Father; or else it could not in *Adam* have gone forth from the Word; not that the Word and the soule stand one by another, like *two Persons*; no, the Word penetrateth through the soule: and out of the Word, the Majesty shineth, *viz.* the Light of Life: And the soule is *free of it selfe*, for it is a Creature.

88. I give you an Earthly similitude of this. Behold a bright flaming piece of *Iron*, which of it selfe is dark and black, and the fire so penetrateth and shineth through the Iron that it giveth *Light*. Now the Iron doth not *cease to be*; *it* is Iron still: and the source [or property] of the Fire *retaineth* its own propriety: it doth not take the Iron into it, but it penetrateth [and shineth] through the Iron; and it is Iron then as well as before, *free* in it selfe: and so also is the source [or property] of the *Fire*: in such a manner is the soule set in the Deity: the Deity penetrateth through the soule, and dwelleth in the soule, yet the soule doth not comprehend the Deity, but the Deity comprehendeth the soule, but *doth not alter it* [*from being a soule*] but onely giveth it the Divine source [or property] of the Majesty.

89. And so if the soule incline it selfe to the Divine source [or property] then it stayeth in the Majesty of God, for the source [or property] betokeneth the *Word*, and the Glance [betokeneth] the *Majesty*: and that which proceedeth from the source [or property] as heate out of the fire, that betokeneth the *Holy Spirit*.

90. But now if the flaming Iron, be cast, or fall into the water, then the property of the fire, the Glance and the heate which proceedeth from it, is all *quenched* together; thus it is also with *Adam*: he cast himselfe out from the Majesty of God (with his will), into the Spirit of this world: and so he went from God.

[o] Or, *was extinguished.*
[p] *The Glance, Lustre, or Majesty.*

91. Not that God [o] went out in him, like the flaming of the Iron: no, that cannot be; [p] It shineth Eternally: *God* continueth in his Principle, and *Adam* went out from it: if *Adams will* had continued in God, he should have continued the childe of God, and God would have continued in his will, and so the Majesty would have *shined through* the will.

92. But

92. But he went out from the will of God, into this world, and ſo was captivated by the World, Death, Devills, and Hell, *and they dwelt in Adam.*

93. *Adam* was in this world: dwelling in the Elements, and God breathed the *Aire* alſo into his Noſtrills: but he ſhould not have put his will into it, to eate of *Earthly* fruit, which maketh earthly fleſh. That was his Fall, that he did Eate Earthly Fruit; and therefore his Eſſences alſo became Earthly: and the ſoule became captivated *by the Earthly Dominion.*

94. And there the Word of the Lord ſaid to the ſoule, *Adam*, where art thou? and his body did hide it ſelfe; ſo very much aſhamed was the poore ſoule: and *Adam* ſaid I am naked; the precious heavenly virgin (which he was clothed withall) was loſt, as alſo, the Light of the Majeſty; and *Adam* was without the Word.

95. O how terrible is it to thoſe that underſtand it, the ſoule trembleth at it, and it may well be afraid of this captivity, when the poore ſoule muſt be captivated by the *Devill*, and muſt ſwim in [the Lake of] *Gods Anger*. And this is the cauſe why God became Man, that he might bring us againe *in Ternarium Sanctum*, into the Angelicall world.

96. And as wee are all with *Adam* gone out from God; for wee have all *Adams* ſoule and fleſh, ſo God hath regenerated us all in *Chriſt*, and in *Chriſt*, the divine Kingdome ſtande.h open, every one that will may enter in, whoſoever putteth his will away from himſelfe, and putteth it into *Chriſt*, and letteth all worldly Reaſon goe, though it have never ſo faire a Luſtre; *ſhall be regenerated in Chriſt*: and his ſoule attaineth the Eternall Fleſh againe, in which God became Man, an incomprehenſible Fleſh, of Eternall ſubſtantialitie.

97. The *old Adamicall* ¶ *fleſh* of Death, cometh not to be heavenly fleſh: no, it belongeth to the Earth, to Death; but the Eternall Fleſh is *hidden* in the Old Earthly Man, and it is in the Old Man, as the Fire in the Iron, or as the Gold in the [dark] Stone.

¶ Or, *Mortall Fleſh.*

98. This is the Noble Precious Stone, (*Lapis Philoſophorum*) the Philoſophers Stone, which the *Magi* [or Wiſemen] doe finde, which *tincture*th Nature, and Generateth a New ſonne in the Old. He who findeth *that*, eſteemeth more highly of it, then of this [Outward] World. For the Sonne is many thouſand times Greater then the Father.

99. O thou bright *Crowne of Pearle*, art thou not brighter then the Sonne! there is nothing like thee; thou art ſo very manifeſt, and yet ſo very ſecret, that among many thouſand in this world, thou art ſcarce rightly knowne of any one; and yet thou art *carried* [*about*] in many that know thee not.

a The Noble Stone.

100. Christ saith; *Seeke and thou shalt finde.* [a] It will be sought for, a lazy Person findeth it not, and though he carrieth it about with him, yet he knoweth it not. To whomsoever it *revealeth* it selfe, he hath all joy therein; for there is no end of its vertue [or Glory]: he that hath it, doth not give it away: and if he doth impart it to any, yet it is not profitable to him, that is lazy; for he diveth not into its vertue, to learne that.

101. But the *seeker*, findeth the Stone and its vertue and benefit together, and when he findeth it, and knoweth that he is *certain* of it: there is greater joy in him then the world is able to apprehend, which no pen can describe, nor no tongue expresse, in an Adamicall manner.

102. It is accounted the *Meanest* of all Stones in the Adamicall eyes, and is troden underfoot, for it affordeth no lustre to the sight, if a man light upon it, he casteth it away as an unprofitable thing, none enquire after it, though it be so very much sought for in this world. There is none on Earth *but desireth it.* All the Great ones and the Wise seeke it: Indeed they *finde* one, and thinke it is the right: but they misse of it: they ascribe power and vertue to it: and think they have it and will keep it: but it is *not* that: it needeth no vertue to be ascribed to it. *All vertue lyeth hidden in it.*

103. He who hath it, and knoweth it, if he seeke, he may finde all things whatsoever are in Heaven and in Earth. It is the *Stone which is rejected of the Builders, and is* the Chiefe corner Stone; *upon whatsoever it falleth, it grindeth it to powder,* and kindleth a fire therein. All [a] *Universities* seeke it, but finde it not by *their* seeking; sometime it is found by one that seeketh it rightly. But others [that seeke it in selfe, and for their own Gain] despise it, and cast it away, and so it remaineth *hidden* still.

a High Schooles or Academies.

The Seventh Chapter.

1. IT doth *most* of all concerne us Men, in this world, *to seeke that which is lost.* And therefore if wee would seeke, wee must not seek without our selves, wee need no flattering Hypocrites, nor such as tickle our eares, to comfort us, and promise us many Golden Mountaines, if wee will but runne after them, and make much of them, and reverence them.

2. If I should sit and *heare Sermons preached* all my life long, and did

did heare them alwayes preach of the Kingdome of Heaven and the New Birth, with their ſinging and Repetitions, and ſtay there and goe no further, I ſhould be never the neere: If a ſtone be caſt into the *water*, and then taken out againe, it is a hard ſtone as it was before, and retaineth its [a] quality: But if it be caſt into the *fire*, then it getteth another [a] quality in it ſelfe; ſo alſo thou O Man, though thou runneſt to Church, and wouldſt *ſeeme to be* a Miniſter of Chriſt, that is not enough; if you reſt there, you are never the better.

[a] *Forme, Condition, or Nature.*

3. Alſo, it is not enough, that you learne all Bookes, to rehearſe them *without Booke*, and did yearly and daily reade all Writings, and could ſay the *whole Bible* without booke, yet you are not a haires breadth the better in the ſight of God, then a keeper of ſwine, who *all that while* did nothing but feed the ſwine: or then a poore Priſoner in a dark Dungeon, who all that while hath not ſeene the Day-light.

4. Talking avayleth nothing; nor that you know how to ſpeake much of God, and deſpiſeſt the ſimple, as the flattering Hypocrites upon the *Antichriſtian Beaſt*, doe, who forbid the Light to them that ſee, as hath been done to this hand. But it is as Chriſt ſaith; *Except you turne, and become as one of theſe Children, you ſhall not ſee the Kingdome of Heaven in Eternity: you muſt be borne anew, if you would ſee the Kingdome of God:* that is the *right* meanes.

5. There needs no Art or Eloquence about it, you need neither bookes nor cunning; a Shepheard is as fit for it as a learned Doctor, and very much *fitter*: for he goeth forth from his own Reaſon into the [b] Mercy of God, he hath no great, wiſe [or deepe] Reaſon, therefore he doth not goe to *that* for Counſell, but he goeth ſimply with the Poore Publican, into the Temple of Chriſt: whereas on the contrary, the high and learned, firſt ſet the [c] *Univerſitie* before their eyes, and *ſtudy firſt* with what Opinion he will enter into the Temple of Chriſt: he firſt ſets Mens Opinions before him, and will ſeeke God in this or that *Opinion*; One in the [d] *Popes* Opinion, another in [e] *Luthers*, a third in [f] *Calvins*, a fourth in [g] *Schwenkfelds*, &c. there is no end of Opinions.

[b] Barmhertzigkeit *the Mercifulneſſe.*

[c] *As a paire of Spectacles.*

[d] Papiſts.

[e] Lutherans.

[f] Calviniſts.

[g] Schwenkfeldians.

6. And thus the poore ſoule ſtayeth without the Temple of Chriſt, ſtanding in doubt: it knocketh and ſeeketh, and continually doubteth that it is *not* in the right way.

7. O thou poore confounded ſoule in *Babell*, what doeſt thou doe? leave off all Opinions, by what name ſoever they are called, in this world, they are all no other then the contention of Reaſon: the New-Birth and the Noble Stone is to be found in no contention, neither in any Wiſdome of Reaſon: you muſt forſake all in this world (let it be as *Gliſtering* as it will) and enter into your ſelfe, and onely gather *all* your *ſinnes* (which have captivated you) toge-

ther on a heape, and caſt them into the Mercy of God, and flie to God, and pray to him for forgiveneſſe, and the Illumination of *his Spirit*: there needs no long diſputing, but earneſtneſſe, and then Heaven muſt breake aſunder, and Hell tremble; it comes juſt ſo to paſſe; you muſt ſet aſide all your ſinnes, and Reaſon, and whatſoever cometh in the way, and reſolve, that you will not let him goe, except he bleſſe you, as *Jacob* wreſtled with God the whole night:

[b] Or, *Minde.*

8. Though thy [b] *Conſcience* ſhould ſay, no, God will have none of thee; yet doe thou ſay, I will have him, I will not leave him, till I am carried to my Grave: Let my will be as thy will O Lord, I will as thou wilt: and though all the Devills encompaſſed thee round about, and ſhould ſay; *Hold, it is enough at once*; thou muſt ſay; no, my [i] minde and will, ſhall not depart from God, they ſhall be Eternally in God: *his Love is Greater then all my ſinnes*: although thou Devill, and thou world, have the Mortall Body in your Priſon, yet I have *my Saviour* and *Regenerator* in my ſoule; He will give me a heavenly Body, which will remaine Eternally.

[i] *Thought and purpoſes.*

9. *Try this.* and thou ſhalt finde Wonders, thou ſhalt ſoone get one *in thee*, who will help thee wreſtle, fight and pray: And though thou canſt not uſe many words, it is no matter, though you can ſay no more then the Publicane: *O God, be mercifull to me, a ſinner*; When thy Will and all thy Reaſon is once placed upon God, with a *Reſolution* not to leave him though body and ſoule ſhould be broken aſunder, then thou holdeſt God [faſt] and breakeſt through Death, Hell, and Heaven, and goeſt into the Temple of JESUS CHRIST, in ſpite of all the Oppoſition of the Devill: the Anger of God *cannot* withhold thee, how great and powerfull ſoever it is in thee; and though body and ſoule did burne in the Anger, and ſtood in the middeſt of Hell, with all the Devils; yet thou wouldſt *breake forth*, and come into the Temple of Chriſt; and there thou wouldſt get *the Garland of Pearle*, adorned with the Noble and highly *Precious Stone*, That *Lapis* [k] *Philoch-Angularis*, The Chiefe Corner Stone.

[k] Sive, Philoſophorum.

10. But you muſt know; that the Kingdome of Heaven is thus ſowne in thee, and is ſmall as a Graine of Muſtard-ſeed; yet thou haſt great joy with this *Angelicall Garland*; but looke to it, and ſet it not upon the Old *Adam*, elſe it will goe with thee as it did with *Adam*; keepe what thou haſt; neceſſity or want is an evill Gueſt.

11. At length a young Plant groweth to be a Tree, if it ſtand in good Ground, but many a rough and cold winde bloweth upon a young Plant, before it come to be a Tree, it is unſteady: Thou muſt be brought before the *Tree* of Temptation, and alſo into the Wilderneſſe of Contempt and Scorne in this world, if thou doeſt not hold out, thou haſt nothing: if thou rooteſt up thy Plant, thou doeſt as *Adam* did, thou wilt more hardly ſet it againe, then at firſt, and

yet

yet it groweth in the [l]valley of Roſes, hidden to the Old *Adam*.

[l] Or, *The Paradiſicall Eſſence.*

12. For it was a long time from *Adam* till the humanity of Chriſt, in which [time] the Tree of Peace grew hidden under the vayle of *Moſes*, and yet in its time it came forth as a Tree with faire fruits.

13. Therefore, if thou haſt fallen, and haſt loſt the faire Garland; doe not deſpaire, ſeeke, knock, and come againe, doe as thou didſt at firſt, and then thou wilt finde *by Experience*, from what Spirit this Pen and Hand hath written: thou wilt afterward get a *Tree* inſtead of thy Plant: and then thou wilt ſay, is my Plant, during my ſleepe, become a Tree? Then you will begin to know the [m] *Philoſophers Stone*; obſerve it.

[m] *The Stone of the Wiſe men.*

The Gates of the Firmamentall Heaven, with the Starres and Elements.

Alſo of the Threefold Life of Man.

The Noble Stone rightly brought forth into the Light, Spiritually, for the Magi, *[or thoſe that are wiſe.]*

14. If wee will ſpeake of the Noble Stone, and bring it forth into the Light to be knowne; wee muſt firſt ſhew the *Darkneſſe* and deformity of the Stone, which hindereth that it is not knowne. For ſince wee know that the Noble Stone lyeth hidden in this world, and may be had *every where*, and yet is not knowne, wee ſhould therefore ſeeke to know the cauſe why it is ſo hidden.

15. Reaſon ſaith, if this [outward] world be ſo dangerous for Man, why hath God ſet him therein, or why hath he created it? And thus he judgeth alſo concerning the Devill: [ſaying] *why* hath not God turned the Devill into Nothing againe ſince his fall?

16. Yes beloved Reaſon, thou haſt found the Stone, and with it thou buildeſt a houſe of Stone to dwell in. The Noble Stone lyeth in the *Eternity*: that which is eternall breaketh not, but that which hath a beginning breaketh. The Devills are *Eternall*, and therefore they break not; they were not in the [n] forme of a ſpirit from Eternity, but their Eſſences are Eternall.

[n] Or, *Condition.*

17. And they have put their will into their Eſſences; and their will is eternall: as the *Centre* of Nature, [*viz.*] of the ſterne *Matrix* is Eternall, into which their will is entred; ſo now they are Eternall Spirits therein [*viz.* in the ſterne Matrix]: alſo they are as a *Looking-Glaſſe* for the other Angells, and for the ſoules of Men.

18. But

18. But that God ſhould caſt away the Third Principle [that is, the Greated World] for Mans ſake, and put it into its *Ether* before the accompliſhment of its Time, that cannot be; for the Wonders that were foreſeene from Eternity in the Wiſdome without Subſtance, they *muſt come* to have a ſubſtance, and ſo in time muſt the formes of Nature alſo.

19. For God is Threefold in Perſons, and would alſo move himſelfe Three Times, according to the property of each Perſon, and no more at all in Eternity.

20. *Firſt*, the Centre of the Fathers Nature, moved it ſelfe to the Creation of Angells, and further of this World.

21. *Secondly*, The Sonnes Nature, moved it ſelfe; where the Heart of God became Man, which ſhall never be done more in Eternity: and where it is now done, [*viz.* where men become united with the Heart of God, as branches on their vine] it is done by that onely (Man) who is God, through many, and in many.

22. And *Thirdly*, The Holy Ghoſt's Nature will move it ſelfe at the End of the World, when the World ſhall enter into its *Ether* againe, and the Dead ſhall riſe againe: Where the Holy Ghoſt will be the Mover, and will ſet the Great Wonders (which ſhall have been done in this world), all in the Eternall Subſtantiality, to the glory and manifeſtation of Gods deeds of Wonder, and to the Joy of the Creatures, [*viz.* Angels and Men.] He will be the *Eternall Mover* of the Creatures, (*viz.* Angels and Men) for through him Paradiſe ſpringeth up againe, which wee heere have loſt. Thus you muſt know, that the great Wonders of this World which muſt have been done, and muſt paſſe away, *lye in our way*.

23. This world is a great Wonder: but it would not have been knowne in the Wiſdome of God by the Angels: and therefore the Fathers Nature moved it ſelfe to the Creation of a * Beeing, that the Great Wonders might be manifeſted; and then [when they ſhall all once be manifeſted and become ſubſtantiall] it will be knowne in Eternity, by *Angels* and *Men*, what power and vertue every thing hath had

* *Beeing, Eſſence, or Subſtance.*

24. Alſo the Image of the Number Three, [or Trinity] (*viz.* *the Eternall Virgin*, which ſtood *in Ternario ſancto*, in the Eternall Wiſdome, in the Subſtantiality, as a Figure), † *ſhould not have been knowne* in Eternity by the Angels, if the Heart of God had not become Man; there the Angels ſaw the ‡ Glory of the Majeſty in *a living Image*, wherein the whole Trinity was included.

† Or, *Could not.*
‡ *Glance, Luſtre, or brightneſſe.*

25. So alſo the *Centre of Nature* ſhould not in Eternity have been manifeſted to the Angels, much leſſe the § Government of the Holy Ghoſt, if this World, with the Starres and Elements had not been Created; but ſo [*by this meanes*] the Angels (and wee Men alſo) know

§ *Rule, or Dominion.*

know the Eternall Beeing, and all formes, [f] by this [created] world; and therefore God hath placed the Image of the Number Three, (viz. *Man*) in this world, that he ſhould open all Wonders, and know the Eternall God.

[f] Or, in.

26. But the Image doated on it, and put its Imagination into it, as *Lucifer* did into the wrathfull Matrix of Nature, and ſo it was alſo captivated: for *Adam* was to be a Lord over the Starres and Elements, nothing ſhould [t] touch him, he had power over them all, he could have removed Mountaines with a word, he was Lord over [u] Fire, [x] Aire, [y] Water, and [z] Earth.

[t] *To ſtop or hinder.*

[u] △ [x] ▲ [y] ▽ [z] ▼

27. For there was *no death* in him, the light *ſhone* in him; he was in Paradiſe, Paradiſicall fruit grew for him, he was one [ſingle] Man, and not two, he was the Man, and alſo the Woman, and he ſhould have *propagated* an Angelicall Kingdome out of himſelfe, and that was poſſible. For he had no ſuch fleſh and blood as after the Fall, whereof he was aſhamed before the Majeſty of God: he had fleſh and bloud, that was heavenly, his Eſſences [or faculties] were holy: he could bring forth out of himſelfe (without rending of his body) an *Image* like himſelfe.

28. For he was a Virgin, without the feminine forme, after the Forme of the Eternall [*Sophia*] with a pure modeſt minde, and chaſt, without the leaſt deſire of luſt: his deſire was onely to have his like out of himſelfe; he placed his will upon himſelfe, and *in him was God*: ſo his will was in God, and God in him, and he in Paradiſe.

29. But he ſaw in himſelfe, two [a] formes of the Divine Beeing: one without himſelfe belonging to this world, and the other within him belonging to the Paradiſicall world, which he alſo had with full ſatisfaction to himſelfe [as his Own] and therefore came the Commandement and ſaid; *Eate not of the mixed fruit (Good and Evill) elſe yee ſhall dye.* But he [b] Imagined ſo long till he was captivated: he ſtill thought he would eate of both, [viz. of the Paradiſicall and of the forbidden fruit], and *ſo live for ever*; and ſo he continued forty Dayes, as the *ſecond Adam* in the Wilderneſſe was [ſo long] tempted: and *Moſes* was [ſo long] upon the Mount, where *Iſrael* was tempted, to try if it were poſſible to live in the obedience and will of the Father: and ſo long he went on till he ſunck downe into aſleepe.

[a] *Natures conditions or qualities.*

[b] Or, *ſet his Imagination.*

30. For *Moſes* ſaith, *God ſuffered a deepe ſleepe to fall on him*; and then God ſaw that it was not poſſible for him [to continue in perfect obedience;] (for the Luſt had captivated him) and ſo he ſuffered him to fall into a *ſleepe*, (which ſignifieth Death) where the Woman was made out of him; and the Spirit of this world formed *Adam* into a *Man* (ſuch a one as wee are at this day) and *Eve* into a *Woman*:

a *Woman*: which when they awakened they ſaw not: for they were yet in Paradiſe till they had eaten the Earthly fruit; and then the Spirit of this world took the ſoule captive; and its Eſſences became inſtantly Earthly, and its fleſh and bloud Beaſtiall, at which they were aſhamed, and took notice of their *Beaſtiall* forme in their Maſculine and Feminine Members.

31. And ſo they were driven out of Paradiſe; and the Word of the Lord, *Verbum Domini*, (with *a Promiſe* of a Treader upon the Serpent,) ſet it ſelfe in the Light of their Life, (which before dwelt and ruled in him [*viz.* in *Adam*]) that remained now in its owne Principle, and the Image remained in the Outward Principle, and was captivated by the Spirit of the Starres and Elements: the Regiment [or Rule and Dominion] of this world dwelt now in *theſe* Perſons, and they became Earthly.

32. Whereupon God *curſed the Earth alſo for Mans ſake*, ſo that no Paradiſicall fruit grew any more. All was gone ſave onely the *Grace and Mercy* of God, which was ſtill left; for they now ſtood, (as to the Ground of the world) in the Abyſſe of Hell with all Devills, and they lived in weakneſſe, as wee doe now at this day.

33. They begat their Children in *two* Kingdomes [*viz.* in the Kingdome of Wrath, and in the Kingdome of Love] for the Anger of God had taken hold of them, and deſired to ſhew its wonders in them: ſo alſo the Treader upon the Serpent had taken hold of them in the Light of Life, and deſired alſo to ſhew its wonders in them.

34. So there was ſtrife and diſquietneſſe, as may be diſcerned by their Children: the *firſt* that was borne of Woman, became a wicked Murderer, and ſtrove to ſuppreſſe the Kingdome of God; and the *ſecond* was a holy vertuous Man: In briefe, you ſee this throughout the Holy Scripture, eſpecially by *Caine* and *Abell*, by *Iſaack* and *Iſmael*, alſo by *Eſau* and *Jacob*, who while they were yet in their Mothers womb, ſtrove [c] for the Kingdome of God, and [c] for the Kingdome of Hell, and therefore ſaid God; *Jacob have I loved, and Eſau have I hated.*

[c] Or, *about.*

35. And from hence aroſe the Predeſtination or *Election* of the Children that cleave to him; the other, make but a mockery and ſcorne of that which is ſpoken concerning the Kingdome of God and the Kingdome of Heaven, and they finde not the *Precious Stone* of the Philoſophers; for they ſeeke it not rightly. They are meere Hypocrites [ſuch as make a ſhew of Holineſſe] *like the Devill in the forme of an Angell.*

36. But *Abell*, *Iſaack* and *Jacob*, found it indeed. *Jacob* wreſtled for it a whole Night, and *Iſaack* carried the fuell for the fire, [to burne] himſelfe [with], and readily yeelded that the darkneſſe and *droſſe*, of his Stone, ſhould be burnt away: for he had attained the

the [Noble] Stone, *in his Mothers womb.* Look upon the King and Prophet *David*, what he did with that Stone, how dearely he loved it. For he said; *Though body and soule should be broken in sunder, yet thou art the desire of my Heart, and my* [d] *Portion.*

[d] Or, *salvation.*

37. Looke upon *Solomon*, in his Great and wonderfull Wisdome; who knew the [*Nature and*] *property of all Living Creatures and Plants*, which he learnt in no [e] *Academy*: he understood it onely by the Precious Stone which he had in his Heart.

[e] Or, *Universitie.*

38. Looke upon *Moses*, what Miracles he did by this Stone: Looke upon the Prophet *Eliah*, who shut Heaven, for three yeares and six moneths: He brought forth fire in the Anger of God, so that it devoured an hundred Men.

39. Looke upon *all Prophets*, what Miracles they wrought *with it*, they knew Things to come in the vertue of this Stone: they healed the Sick, and raised the Dead.

40. And this Stone, *is CHRIST the Sonne of the Living God*, which discovereth it selfe in all those that seeke and finde it: what an admirable example have wee in *the Apostles* (who were but simple unlearned Lay-men) how they went about with this Stone, in Power and doing *Miracles*, and so did all their [f] *Successours.*

[f] Or, *followers.*

41. O how eagerly have the rationall Wise men, of the Schooles of this world, *persecuted* it at all times, and at this very day: they have a Glistering Stone, with a pleasant [g] out-side, or sound, and they *thinke* it is the right [Stone]: they spread themselves abroad upon it, and boast themselves of it: and would be honoured for it as Gods.

[g] Or, *shell.*

42. But their Stone, is onely a [h] Stone belonging to the wall of the great building of this world, in which [building] the *seaven Seales* accomplish their Wonders, and under which the *seaven Spirits* of the Anger of God, powre forth their Vialls of wrath and abominations.

[h] Mawerstein, *a wall stone.*

43. For wee are with *Adam* shut up in the Anger, which holdeth us captive: and yet the Grace also is presented towards us, and that desireth to have us also, and so there is a hard strife in us. This you may see in the Writings of *Moses*, in that, God commanded, *that all the first-borne of the Males should be* [i] *offered to him.*

[i] Or, *sacrificed.*

44. But yee see the vehement opposition of his Anger; how it hath penetrated [and prevailed], and many times taken away the first Birth; as may be seene by *Cain* and *Abel*, by *Esau* and *Jacob*, also by the Children of *Jacob*, and throughout the whole Scripture, that the Stone would rest, not upon the *first Adam*, but upon the *second.*

45. Wee have a great Example in the Children of *Jesse*; when

[h] Samuel. the [h] Prophet thought the Eldest should be King, yet the Election fell upon the youngest, because he had *that Stone*.

46. This *Election* was not thus from Eternity in God: for *Adam* was Good and Perfect, also Pure, but he yeelded himselfe to be overcome. For the Anger stood in the Abysse, and was *covered* with the Principle of this world.

47. And know, that the Tree of *Adams* Tempting in Paradise, (which yet stood onely in the Abysse) grew out of the source of the Anger: and *Adam* was tempted, to try whether he would with his will cleave to God.

48. Nothing compelled *Eve* to eate of it, but her lust, which the Devill in the Anger brought into her: If shee had turned away her Eyes from the Devill and the Serpent, shee had continued in Paradise: had shee not a Command [not to eate]? but when shee followed the Devill, and would be skilfull, shee became foolish.

[i] *Awakened or stirred up in her.*

49. And so it befalleth us at this Day, wee are captivated by the Abysse of the Anger; and so the Devill *sets before us* the [m] flattering Hypocrisie and Bravery of this world; *viz.* Statelinesse, Arts, and Riches, at which wee bite, [as a fish at the baite which the angle is covered with, and so is catcht and pull'd out from its livelihood] and so wee also are driven out of Paradise, and *loose* the Noble Stone.

[m] Or, *Glory, or seeming holy Lustre.*

[n] Or, *Laver.*
[o] *Our Talent.*
[p] *Paten-Gelde.*
[q] Or, *get out.*

50. *Christ* hath instituted *Baptisme*, as a [n] Bath, to wash away the Anger, and hath put into us *the* [o] *Noble Stone*, viz. the water of Eternall Life, for an [p] Earnest-Penny, so that instantly in our Childhood wee might be able to [q] escape the Wrath

51. But the *Serpent* presents it selfe to us [as he did to *Eve*] so that we Imagine after [or set our Minde upon] the Tree of Temptation, as wee see by experience, that as soone as young Children grow up a little, they creepe up in Pride and flattering hypocriticall arrogancy, and set the Paradisicall Garland [*viz.* the blossom of their youth] upon the head of the Serpent; and thus the *Serpent* playeth with them, and teacheth them all manner of [r] wantonnesse, and leadeth them out of Paradise into this world, into bravery and pride, which *require* covetousnesse and deceit to maintaine them.

[r] *Untowardnes, waggery, and perverseneſſe.*

52. And then the Noble Stone cometh to be contemned: if they see a Man who carrieth that Stone in him, he must be a foole with them, which is, because they have the wit and futtlety of the Serpent, and he that hath the *Stone* is simple without wit and cunning, like a childe; their [s] Play in this world they act, in care, sorrow, want, contempt and misery: but it is written; *They passe away, weeping and sorrowfull, but they carry Noble seede with them*, [or their Employment is sowing in Teares, but they shall reape in Joy.] Eternall

[s] Or, *Part, or employment.*

Joy

Joy is farre better, then a *momentary* [r] Pleasure of the Eye, and after that *Eternall* Lamentation.

[r] *Lust.*

53. Seeing then wee know and fundamentally understand, that wee lye thus captivated in a close Prison, therefore wee will *reveale* that Ground and the Prison also, to try whether *any* will take notice what condition they are in.

54. Wee will not relate a History, but speake what wee know in our selves, in soule and body, also what wee see in the ground or foundation of the World, from our [u] own Light which wee have from *Grace:* wee will speake from that, and not from a [x] suppositi-on, as doubting whether it be true or no.

[u] Aliter, *Eternall.*

[x] Or, *Opinion.*

55. They say, that which the Eyes see, the Heart beleeveth, it is good to see with our *own* Eyes: but he that seeth with the eyes of another, [or he that depends upon anothers words] is alwayes in *doubt*, whether the Spirit be true or false.

56. Therefore it is good to have the *Noble Stone* [*which Abraham, Moses, the Prophets and Apostles had*], that giveth assurance, and point-eth at the false [y] *Magot*, such as are *Magi* in the *History* onely, which they strut about withall, in state like a whore, that would be ac-counted a Maide, and yet is big with childe.

[y] Μάγοι, *Magus.*

57. And so they are big with Darkneſſe and wrath, and yet they alwayes *cry* out, *Here is the* [*true*] *Church, heere is Christ*, flock all hither! yes indeede, run after *the whore of Babell*, who is big with stately Pride, give something towards her childe-bed, that shee may fatten her whorish stomack, and satisfie her [z] Hypocriticall stinking Pride.

[z] *Seeming holy, Glistering.*

58. They are like whores (who when they are said to be whores) will not endure it, but *curse* and *rayle*: and so also when the Spirit of Truth layeth them open, then they cry, *O Heretick, Heretick*, fire and fagot; O run away, he gone all of you, the Devill is in him; thus they miscall the Spirit of God, because they do not know [a] it.

[a] *The Spirit of God.*

59. Wee doe not write this, out of a desire to contemne them, for wee know the great misery of our captivity, but wee write it, to the end that the simple, (who cleave so very fast to their words, and *beleeve all* that the Devill powreth forth in wrath,) might ex-amine every one of them enter into themselves, and try whether it be Truth or no, and that men might not be so *zealous in blindnesse* with anger and envy, without knowledge whether it have any Ground of Truth.

60. Wee have too much *experience* of this, that many times the Holy Ghost, is called a Devill, and the Devill called a good Spirit, which happeneth out of *ignorance*: for the flattering Hypocrites doe so fill the Eares of the Laytey with their Eloquence in their Ser-mons, and drawing the Scriptures to their desire [and mean-ing].

61. O what horrible [b] *Blaſphemy* it is, that the Spirit of God muſt be thus ſlandered by the Image of God, though wee doe not ſay that the Image it ſelfe doth it, but *the Serpent in the Image*: ſo ſoone as the Minde is turned away from God, the Serpent taketh hold of it, and then ruleth it, and *powreth forth* Blaſphemies againſt God, and his Children. Therefore obſerve this following Text.

[b] Or, *wickedneſſe.*

[*Heere the Author againe ſheweth the Eternall Beeing.*]

62. As God the Father himſelfe is *All*, he is the Number-Three of the Deity, he is the Majeſty, he is the ſtill Eternity; he is the Nature, and in it he is the Love and the Anger: the Anger is a cauſe of his Strength and Might; as alſo a cauſe of Life, and of all Mobility, as the Poyſon [or Gall] in Man, is: and the Love is a cauſe of the Heart of his Majeſty, and a cauſe of the Number-Three; and of the Three Principles.

63. And as wee know and have mentioned before, that the Fire is a cauſe of the Light; for without fire there would be no Light, ſo there would be no *Love* without Light, the Light is Love [or pleaſantneſſe], for it is kinde and amiable, and wee ſee that the Light and the fire have *two ſeverall* [properties or] ſources, the *fire* is biting, wrathfull, devouring and conſuming: and the *Light* is pleaſant, ſweet, and deſirous of a Body, the Love deſireth a Body; and the fire alſo deſireth the Body for its nouriſhment, but devoureth it quite, and the Light [c] raiſeth it up and deſireth to fill it; it taketh nothing away from the Body, but [c] quickeneth it up, and maketh it friendly.

[c] *Vivifieth it.*

64. So you muſt underſtand us, concerning the Eternall Beeing. The Eternall Beeing is ſo, and if it were not ſo, all would be as *nothing*, but an Eternall Stillneſſe *without* Beeing, and that wee finde to be ſo, in every thing.

65. Thus wee may conſider with our ſelves, *whence* it ariſeth that there is a wrathfull and a good will: For you ſee the Fire hath *two* Spirites, *one* is that which proceedeth from the heate, and the *other* that which proceedeth from the Light: Now the Heate is Nature, and the Light is the Eternall Liberty without [or beyond] Nature: for Nature comprehendeth not the Light.

66. And ſo you muſt underſtand as concerning the *two* ſorts of wills in God, the *one* is Nature, and is not called God, and yet is God, for he is angry, ſevere, ſharp as a ſting, conſuming, attracting all things to himſelfe, and devouring them, alwayes ſtriving to flie up above the Light, [which is the *other* will], and yet cannot; as the fire doth, which the higher it flyeth, the higher goeth the Light, and ſo they may well be called *two Principles.*

67. For

67. For the *Light* deſireth ſubſtantiality, and preſerveth the ſubſtantiality, and doth not conſume it: but the *fire* deſireth to devoure all things, and turne them to nothing, and when it hath turned all to nothing, it becometh a *darkneſſe*.

68. And therefore hath God moved himſelfe in the Light of Meekneſſe, and attracted the Meekneſſe, ſo that the Light hath a ſubſtantiality, and that is *Water*, or *in Ternario ſancto*, the Water Spirit, which holdeth the *fire* captive, ſo that the fire is a darkneſſe, and is not knowne except it be kindled, and it ſtandeth in it ſelfe in the hunger, in the Eternall Darkneſſe, and ſo is a continuall Deſire.

69. Out of *ſuch* an Originall come the Devills, for it is the fierce *wrath* of God, and whatſoever is falſe and evill, hath its originall thus out of *this* [d] Matrix, as alſo all the Creatures of this world, ſet it be Heaven, the Starres, the Earth, or what it will; they have all a *twofold* ſource, *viz.* the fire and the water: in thoſe two conſiſt all bodyes, Heavenly and Earthly, the heavenly conſiſt in the Matrix of the Water, and they have the fire hidden in them.

[d] Or, *womb.*

70. For the watery Matrix (which is onely a Spirit of a ſoft property) holdeth the fire captive, and ſo the Majeſty ſhineth in the Meekneſſe [e] tranſparently.

[e] *Through and through.*

71. And the Earthly [Bodyes] conſiſt in the palpable ſubſtance; for *the water becometh materiall in the kindling*; which matter, is drawn together by the wrath in the *Fiat*; part to ſtones, and part to Earth, all according as Nature is in its ſeaven formes: and the water hath quenched the Fire, ſo that the *wrath is in the Darkneſſe*, like a hidden Fire.

72. And where the Matrix continued, and was not ſo quenched by the comprehenſible water, there it is created into Starres; for a Starre is onely Fire and Water [*concrete* together]: but ſeeing the fire [in them] burneth not, and that the water [in them] doth not quench the fire; thereby wee underſtand that that water *is not materiall*, but is as an Oyle, in which the light burneth, which is not [ſuch] water, as putteth out the Light but preſerveth a continuall burning Light without any great ſource [or fierce conſuming property.]

73. Thus the Starres are a [f] *Quinta Eſſentia*, a fift forme diſtinct from the Elements, as the fat in a Creature is a cauſe that the fountaine of life burneth: ſo the *Quinta Eſſentia* is a cauſe that the Starres burne: yet the Starres have in them alſo all the Cauſes of every thing that is in this world, all that live and move, is ſtirred up from their properties, and brought to life.

[f] *Quinteſſence.*

74. For they are *not onely* fire and water, (though the fire and the water be the chiefe in them) but alſo they have in them hardneſſe,

neſſe, ſoftneſſe, darkneſſe, bitterneſſe, ſoureneſſe, ſweetneſſe, and all the [g] powers of Nature; they have whatſoever the Earth hath contained in it. For every Starre hath a *ſeverall* property of all according to the [h] Eſſences of the Eternall *Centre* of Nature.

[g] *Vertues.*

[h] *Effects, operations, predominancy.*

75. All is comprehended in the Creation, *and come to a beeing*, ſo far as their properties at the ſame time ſtood open in the wheele of Nature, when the Eternity moved it ſelfe to the *Creation*.

76. And the Aire, is the Spirit which is mixed with all ſorts of Formes, and as the heate goeth forth from the Fire, ſo alſo the Aire goeth forth with all powers continually from the fire, and therefore it is unconſtant, ſuddenly the Aire awaketh one forme in the Centre of Nature, ſuddenly another; and ſo there is continually a *wreſtling* and overcoming, ſuddenly a beeing above, and then a beeing under againe.

77. The *whole Deepe* between the Earth and the Starres, is like the *Minde* of a Man, where the Eyes ſuddenly behold a thing, and conceive or frame a will [or deſire] therein, and bring it [i] to ſubſtance, ſome things they behold onely with curſory thoughts, and ſome things in a perfect [k] beeing, ſo that the mouth and hands goe about it [to bring it to paſſe]: thus the *Deepe* alſo is like the *Minde*, ſuddenly it is intent upon one Starre, ſuddenly upon another, and the Sun is the King and the Heart of the Deepe; which ſhineth and worketh in the Deepe; and the other ſix Planets make the *ſenſes* and *underſtanding* in the Deepe; ſo that altogether is as a living Spirit.

[i] *To paſſe, or to be.*

[k] *Reſolution or purpoſe.*

78. Which you may underſtand by a Beaſt, which formeth its Spirit herein, alſo in the Fowles, and alſo in us Men, according to the Adamicall Man: but this Government [or Dominion] and ſpirit hath *not* divine wit and underſtanding: for it hath beginning and end: and that which hath beginning and end is *not ſpirituall* (or *Divine*) but it is *Naturall* and *Tranſitory*: as you may ſee by the Winde, how ſuddenly it is raiſed in one place, and ſuddenly layed againe, and then ſuddenly raiſed in another Place, and ſo forth.

79. So alſo the Conſtellation is a cauſe of all ſorts [of outward worldly] [l] Wiſdome, Arts and Policy, alſo a cauſe of the *Ordering* of *every Government* [or Dominion] of this world amongſt Men after the Fall, alſo among the Beaſts and Fowles; alſo it is the cauſe and bringer forth of all hearbs, plants, and mettalls, alſo of Trees, that they grow.

[l] Or, *wit.*

80. For that which the *Conſtellation* conteineth in it, lyeth all in the *Earth*, and the Conſtellation *kindleth* the Earth: and it is *all* one Spirit and one Dominion, which I call *the Third Principle*. For it is the Third Life in God, the awakened Life, and not an Eternall Life; for in this Third Life, ſhall onely the Great Wonders (which lye in the

the Centre of the Eternall Nature) be brought into a *visible substance*, whose figures remaine for ever, but not in the Essences, they all returne againe into the *Ether*; as it was before the Creation, so it will be againe at the End.

81. But *all* of this world, remaineth standing in the Eternall Nature, with its colours and figures, like a [m] *Picture, else* the Creatures, as Angells and Men, which are Eternall, should have *no Joy*. Thus they shall [n] enjoy all, and yet there will be a springing, blossoming, and growing, but without feeling of any fiercenesse, or of the Fire: for the Essences are no more a substance, and therefore it affordeth no fire, the fire is an Eternall darknesse and gnawing in it selfe, and that is called *the Eternall Death*, concerning which, the Scripture witnesseth throughout. Doe not account this a fiction: for it is true, wee speake faithfully what wee know [and understand] in the bosom of our Mother. [*viz.* in the *Mercy* and Eternall Wisdome of God].

[m] Or, *Landskiffe.*

[n] Or, *Be omnipotent.*

The Eighth Chapter.

1. NOw as there is a Life, and Spirituall Government in the *Deepe* of the World in all places, so that all Creatures are included as it were in one Body, which affordeth them life, nourishment, wit, wisdome and Art, in all kindes of them, in Men, Beasts, fowles, Fishes, Wormes, Trees, and Hearbs, every one according to the kinde of their Essences; so there is also a life in the Eternity within this world, which the Spirit of this world comprehendeth not, which hath all the properties of this world in it, but in no such kindled Essences.

2. For it hath no Fire, though indeed it hath a mighty Fire, but it burneth in another source [or property] viz. *in the desiring*; It is soft, delicate or pleasant, without paine; also it consumeth nothing, but its Spirit is *Love and joy*: its fire maketh Majesty and brightnesse, and that hath alwayes been from Eternity; it hath no ground, it hath its springing up and blossoming, but not out of such Earth as wee walke upon, and yet it is Earth, which in my whole Booke I call *Substantiality*, for it is *the Eternall Body*, without any defect: there is no want in it, nor sorrow, nor misery; no such thing is knowne there at all; there is no Death, Devill, nor Anger knowne in it, but *such things* stand altogether in the Darknesse [or in Eternall oblivion] hidden in the first Principle.

3. And

3. And this Angelicall World [or Eternall Substantiality] wee call *Ternarius Sanctus*; and that very rightly, though the *Latine Tongue* understandeth onely the [a] Number Three thereby; yet *the Language of Nature* comprehendeth it together as one onely Body.

[a] *The Trinity.*

4. For as this Principle of this [outward] World, is together as *one Body*; so, God, the Kingdome of Heaven, Angells, Men, Paradise, with all Heavenly and Divine [b] things and Properties, are all but *one Body*, and together are called God, Majesty, and Eternity.

[b] *Beeings.*

5. For the Majesty is the Light of that Body, and the Holy Ghost is its Aire and Spirit of Life; but the Creatures [*viz.* Angels and Men] have their own Spirit of life from themselves.

6. For Every Angell and Man is *like* the Totall God, he hath in him the Number-Three, and the Holy Ghost proceedeth forth in him also; of which you have a similitude in a [c] flaming piece of Iron; The Iron resembleth the Creature, the fire resembleth the Deity, the heate of the Iron resembleth the Creatures own Spirit, the Aire which goeth forth from the Heate, which hath no source [or painfull quality] resembleth the Holy Ghost.

[c] *A Red Hott Iron.*

7. In this manner, wee give you in simplicitie sufficiently to understand these high things. If any will now be blinde, God helpe them: and wee can thus *with good ground* set you downe, what Man was before the Fall, and what he came to be in the Fall: what he is in the New Birth againe, and what he shall be after this Life. For wee know what he is in Death, and what he is in Life, wee know also what he is in Hell; and that *not from our own wisdome*, (as if that were greater then any Man's Living) but [wee understand it] in the bosom of the Mother, in the Mothers Spirit.

8. I am dead and as nothing [as to my own selfe,] when I speake and write thus, also I write not from my selfe, but from the Mother, out of her knowing and seeing: and yet I live in anguish, cares and labour, in feare and trembling, and in affliction like *all other Men*, for I am also clothed with *Adams* skin, and yet *live* also *in the Hope of Israell.*

9. Know therefore upon this description, that our Father *Adam* in Paradise was in the Divine Body, and is gone out from it into the Body of this World, into the Dominion of the Starres and Elements, which have now captivated the [Adamicall] Body, and Spirit, [d] so far as to the poore soule, which is in the roote of this world *between Heaven and Hell:* and Hell and the Anger have bound it fast to the Darknesse and to the source [or property] of the Anger, *with a strong Chaine*, which is called *Centrum Naturæ*, [the Centre of Nature].

[d] *Till it reach to the poore soule.*

10. And God is come to helpe it againe, and *is become Man*, and hath received the humane soule againe into his heavenly Body, and

and hath bound it fast to him (• *in Christ*) againe. Thus the soule standeth in the *middest* [being] beneath in the Hellish Fire, and above in God in Heaven: and so whithersoever it casteth its will, and into what it yeeldeth it selfe, there it is, and is a *servant* to that; *there is no recalling out of Hell.* • *To Christ.*

11. Thou Great Whore of *Babell*, if thou hast [f] Divine power, help us and thy selfe: behold thy selfe heere with thy *Dreames*; if thou canst, then breake this chaine, viz. the Centre of Nature in sunder: But wee are told, wee must be borne a new: the Divine Fire, must be *kindled* in you, like a flaming Iron; for as the workman will not touch it with his bare hand, no more can the Devill touch the soule; for it burneth him, he is in Darknesse, and if he should come to the Light, his evill envious tricks would be discerned, which he is ashamed at, and [g] slideth back into the Darknesse, as *Adam* and *Eve* crept behinde the Trees, he doth not relish this bit [of the *New Birth*], he doth not love to smell such [*Divine*] Fire: for it is Poyson to him: if he knew but of one such spark of fire in his Habitation, he would not endure it there, but would run away from it; as indeed he must *flie away from Man* when the Divine Fire with the New Birth cometh into him. [f] Jus Divinum. [g] Or, *shrinketh.*

12. O how cowardly and faint is he when the soule beginneth to storme his Fort! how many hundred thousand tricks doth he study up, to *keepe* the soule *off* from storming! O how he fawneth, and streweth sugar before the soule, and ascribeth great *holinesse* to it, as if it had *Divine Power*, that it is no sinner any more, that he might by *any* meanes bring it to the top of the Pinnacle of the Temple, that it might elevate it selfe: O how busie is he, what good companions doth he bring to it, till the good companions [or hypocrites] begin to play with *their own holinesse and ability*, as the Antichristian Church hath done for a long while.

13. All that while, [that the soule goeth on in its own security,] the Devill is at quiet, none storme his Hell: and he gets good fat venison, which he *sendeth to Saint Peter* with good [h] Passports [or absolutions] and if *Peter* be in the Abysse, he will reade them well enough, but if he be not there, then the Great Prince *Lucifer* will reade them, they will *please* him very well. [h] *Passes, Licences, or Warrants.*

14. O Deare Children, see but in what misery wee lye captivated, in what lodging wee are; for wee are captivated by the Spirit of this [outward] world, it is our life, it nourisheth and bringeth us up, it ruleth in our Marrow and Bones, in our Flesh and Bloud; *it hath made our flesh Earthly*, so that wee lye captivated in Death.

15. Wee swimme in water up to our very lipps, (as the Prophet and King, *David*, saith; *The water reacheth up to my soule*; *Great Bulls*

have compaſſed mee round about; I dwell amongſt Serpents and Dragons:) O thou lamentable, miſerable and toyleſom life, how dead art thou, thou ſwimmeſt in the water in a handfull of Blond, and yet art ſo proud and lofty.

16. What is thy Beauty, thy ſtate, honour, and riches, doe but conſider thy ſelfe, ſeeke and finde thy ſelfe, goe forth from this dangerous life of Adders and Serpents, into the Eternall: *you have it fully in your power.*

17. Whoſoever teacheth otherwiſe, teacheth from the Devill, who will not allow that it lyeth in Mans [l]*power* to turne to be a childe of God, though the Scripture ſaith; *That God hath given Man power (in Chriſt) to become the Children of God:* and, *God willeth that all men ſhould be ſaved:* alſo; *Thou art not a God that willeſt evill, or doth delight in wickedneſſe.* And in *Ezekiel* it is written; *As I live I deſire not the Death of a ſinner, but that he turne and live.*

[l] Or, *poſſibility.*

18. For God hath no other will, but to ſave that which is loſt: therefore muſt none deſpaire: for if the Spirit of the ſoule lift up it ſelfe earneſtly, *it is ſtronger* then God, and overcometh God, (for the Anger belongeth unto God, and is Gods *Greateſt Might*, which it overcometh): it is ſtronger then the Abyſſe of Hell: it can remove Mountaines without [k]* any ſtirre, onely with its will. For *by the will*, God created Heaven and Earth; and ſuch a Mighty Will is hidden alſo in the ſoule.

[k] *A Storme.*

19. But now it ſwimmeth in miſery, and much weakneſſe, in the ſinking downe of Death: it is tyed, and drawne up and downe as a poore captive Creature from one filthy puddle into another, and the Devill rouleth it preſently in this mire, and preſently in that mire againe, and ſo it is like a filthy Ragge, all mire and dirt: all Starres *dart their Poyſon* [i] into the Body, and defile the poore ſoule: it muſt endure to be defiled by the Beaſts, for the body *feedeth upon the fleſh of Beaſts*, wherewith the poore ſoule is [m] cladde. Doeſt thou know why God did forbid the *Jewes* to eate of *ſome ſort of Fleſh?* * Kindle their fatt, and conſider their property, and thou *ſhalt diſcerne it.*

[i] Or, *in.*

[m] *As with a Body of fleſh.*

* Aliter, *and commanded them to burne their fat; and conſider the ſmell of it.*

20. The poore ſoule is a kindled fire, and ſo when ſuch a property cometh into the ſoule, doeſt thou ſuppoſe that God will dwell therein? and therefore Chriſt taught us, ſaying; *Be ſober and temperate, in eating and drinking; watch and pray; for your adverſary the Devill goeth about like a roaring Lyon, and ſeeketh whom he may devoure.*

21. Thus you ſee how wee ſtand in a *Threefold Life*: the ſoule ſtandeth upon *the Abyſſe* between two Principles, & is tyed to them both; and the body meerly in the ſpirit of this world; and therefore that ſeeketh onely after eating and drinking, power and honour,

nour, for it belongeth to the Earth, and careth little for the poore ſoule, which cometh out of the Eternity, [and belongeth to the Eternity].

22. Therefore wee ought *to tame* the Body, and not give way to it, but to dampe [or kill] *its deſire*, and not [n] ſatisfie it when it pleaſeth, but *for neceſſity* onely; that it may not grow wanton, and invite the Devill to lodge in it.

[n] *Fill it, or pamper it.*

23. The poore ſoule muſt watch and pray, and [o] continually put its will into Gods will, it muſt not give way to the body in any thing, except it have *yeelded it ſelfe* to God *firſt*: the ſoule muſt not pleaſe it ſelfe at all in its own power; but caſt it ſelfe meerly upon God, as being it ſelfe weake and able to doe nothing, (though it be ſtrong) and ſo continually *goe out from it ſelfe*, from its naturall will, and ſo *fall into the will of God*, and then the Devill cannot meddle with it.

[o] *Reſigne its will to God in well-doing.*

24. Indeed it is irkſom and troubleſom to the Body *to be broken* of its will; but thats no matter, *Eternity is very long*: the body hath but a ſhort time of continuance, and then it returneth to its Mother [the Earth]: and you know not in what *moment* Death will come, when the body muſt be gone into its Mother; and then it lets the poore ſoule goe whither it can: it is a very [p] unconſtant *Neighbour* to the ſoule.

[p] *Slippery, untruſty.*

A True Open Gate.

[*Shewing*]

How a Man may ſeeke and finde himſelfe.

[*From whence he hath his beginning: and what he ſhall be in the End*].

25. Behold O Man! and Conſider thy ſelfe, what thou art from thy beginning, and what thou ſhalt be againe in the End: and then thou wilt certainly finde, what home thou art in, in what lodging thou lyeſt captive, and thou *wilt finde*, that thou art both a Man, and alſo a Beaſt, thou wilt *well ſee* the heavy Fall, if there be but a ſpark of Gods light in thee.

26. For no Beaſt is able to apprehend it, becauſe a Beaſt hath its Originall onely from the Life of this world; and therefore wee know, that there is another manner of Life in us, in that wee know the *Ground* of this world.

27. For if wee were only from the Clay and Earth of this world, wee ſhould be but Clay and Earth like a Beaſt which hath *no underſtanding*, wee ſhould *not be able* to know the ground of this world. For a Pot knoweth not the Potter; nor doth a piece of work know

its worldly after: and ſo a Beaſt knoweth not its Maſter, it hath no deſire after him, for it knoweth nothing of him.

28. The deſire of a *Beaſt* is onely to fill its Belly, to nouriſh and multiply it ſelfe; (as the Centre of Nature, in it ſelfe is [ſuch a deſire]) and hath no underſtanding of any higher thing: for it hath its own ſpirit whereby it liveth and groweth, and then againe conſumeth it ſelfe, and doth it as well at one time as at another: for ſuch a thing is the *Band of Eternity* which is called *Nature*.

29. But we that are Men have a higher apprehenſion and knowledge, for wee can ſee into *the heart of every thing*, and ſee what manner of thing it is, and what *property* it hath. So alſo wee have quite another longing and deſire, after another thing and life, which is not [1] beaſtiall, *nor Tranſitory*, nor defireth any Elementary Earthly food.

[1] Or, *animale*.

30. Thereby wee know, that every life defireth its *own Mother*, whence it hath its Originall, and wherein it ſubſiſteth; as alſo wee muſt underſtand, that every life defireth the *beſt* [thing] that is in its Centre; *viz.* the Heart or Oyle wherein the fire burneth, and wherein the life is opened that it is *Living*.

31. For every *living* life is a fire: and yet the proper ſource of the Fire is not the right life, but the *Tincture* which proceedeth from the Fire, is a pleaſant Joy, and it is the *Liberty* of Nature, [which is the right life]. For Nature ſtandeth in great Anguiſh, and reacheth with a ſtrong deſire after the Liberty till it attaine it: and ſo Nature is a ſharpneſſe in the Liberty, and defireth continually to ſwallow it up into it ſelfe, that it might come *totally* to be the Liberty, and cannot; but the more eager it is, and raiſed up, after the Liberty, the *greater* is the Tincture of the Liberty.

32. Thus *Nature* continueth to be a Fire, and the *Liberty* continueth to be a Light; what the Tincture buildeth up, the fire devoureth, for the Tincture maketh Subſtantiality, its Centre is meek, and is a ſinking downe, [of humility], as the fire is a riſing up, [of Pride].

33. But as the Light (*viz.* the Tincture) maketh ſubſtantiality in its ſinking downe, ſo that there is in the Light a ſubſtance like *water*, and yet is no water, but ſuch a *ſpirit* and property: ſo the fire ſwalloweth up the ſame Subſtantiality into it ſelfe, and therewith quencheth its wrath, and aſcendeth in the Subſtantiality, and burneth like [1] *kindled Oyle*; and this is the right Naturall life of all Creatures, and is called *the Tincture*.

[1] *Oyle ſet on fire.*

34. But this life is [1] *fragile*, and conſiſteth onely in foure formes; *viz.* in Fire, Aire, Water, and in Subſtantiality [or Earth] which is its Body. And wee ſhew you this *one thing* more in this Tincture-Life, (as you ſee naturally,) that out of every fire there goeth

[1] *Tranſitory, Corruptible.*

forth

forth a ſource [or vertue] *viz.* Aire, which is after this manner; when the fire ſtrongly attracteth and ſwalloweth the Subſtantiality into it ſelfe, then the Subſtantiality flieth ſtrongly againe out of the ſource of the Fire.

35. For it is ſo ſubtile, that the Fire cannot hold it, and ſo is an attracting and [t] recoiling againe. For the Fire willeth eagerly to have that againe which is flying forth, and ſo there is a perpetuall *ſtrife*.

[t] Or, *flying away.*

36. Thus you ſee it very plainly and openly, that the life of the fire letteth goe the *Aire*: for it will not ſtay in the ſource [or property] of the fire: for it flieth eagerly, and the ſource [or [u] property] of the fire continually attracteth the ſame back againe into it: And ſo the Fire is *blowne up*, or elſe it would be ſmothered, and become dark: and for that cauſe it reacheth thus after the Subſtantiality, *viz.* after the *Aire*.

[u] Or, *vertue.*

37. For no [x] ſource deſireth the ſhutting up in Death; and that is alſo called *Death*, when the Life is ſhut up, beſides that, there is no Death.

[x] *Vertue or Life.*

38. For in the Eternity there was never any death at all, nor ſhall be ever; But that which is called *the Eternall Death*, is a ſhutting up of the Tincture, where the Tincture goeth away like a [y] ſhadow, and ſo the Centre (*viz.* the ſource [or fountaine] of the Fire) remaineth in the Darkneſſe, and ſloweth in meere wrath in it ſelfe: and would very faine *reach* the Tincture againe, and yet it hath no power to doe ſo, for the *Tincture* onely is the power, which bloweth up the Fire.

[y] Or, *figure.*

39. Conſider heere what Hell and the Eternall Death is, for it is juſt ſo; and know, that the Devills have *loſt the Tincture of Meekneſſe*, who now are a wrathfull fire-ſource without ſubſtantiality, for they have no *Body*.

40. Secondly, Conſider alſo the Element of Water; and as you know that it hath its originall in the ſpirit of the Creature; ſo alſo it hath its originall in the Deepe of the World, which is alſo a *Spirit*, and hath ſuch a life as other Creatures have.

41. And Thirdly, Conſider, that there are *two ſorts of Fires*, a Hot and a Cold: for as the Heate [z] contracteth together, ſo doth the Cold, which turneth Water into Ice, and maketh a [a] ſtrange body out of the Subſtantiality [or Water] which is not its owne.

[z] Or, *concreteth.*

[a] *Heterogene body.*

42. By this wee give you clearly to underſtand, *the Fall of Lucifer*, who thus reached into the Centre of Nature into the harſh Matrix and awakened it, ſo that it *concreted* the Subſtantiality, and ſo Earth and Stones came to be.

43 You will ſay, Why did God ſuffer [b] it? [The Anſwer is:] He

[b] *The fall of Lucifer.*

He was a Prince and Throne-Angell, and was created with *the firſt Creation*: and therefore ſince he was a cauſe of the Third Principle, (underſtand, of the Out-Birth,) therefore Chriſt called him alſo a Prince of this World; for he had alſo a *Free will*, like us Men. Wee oftentimes [c] doe workes which are contrary to God, onely for our State and Honour, as is ſeene in Forts, Caſtles, and [*] Sumptuous Great Houſes.

[c] Or, *make.*
[*] *Pallaces.*

44. So Lucifer alſo would be as a God and Creator, *all which might have been well enough*, for that was *not* his Fall, [no more then it was *Adams* Fall, that he Imagined, whereupon God ſuffered the Tree of Temptation to Grow;] but it was his Fall, that he *awakened* the Matrix of the Fire, and would *domineere over the Meekneſſe* of the Heart of God.

45. That [awakened Matrix of the Fire] is now his *Hell*: and God hath captivated that Hell, with the Heaven, *viz.* the Matrix of the Water. For [Lucifer would faine that] the Place of this World [d] *ſhould burne* in the Fire for him [to domineere in]: and therefore God moved himſelfe to the Creation, and did create; and ſo there was *Water*, which captivated his wrathfull Hell [as the Pleaſant Sunne ſhutteth up the Aſtringent Cold, and turneth Ice into Water, whereby Fiſhes and other Creatures grow and Live].

[d] *For the place of this world would have burnt in the Fire for Lucifer.*

46. And the Cauſe of the Sea and of the Great Deepe Waters, whoſe bottom cannot be fathomed, is, that the *Matrix* of Nature was in [*] *thoſe places* ſo far enkindled in the Fire.

[*] *Where the Great Waters are.*

47. And heere wee give you an Excellent Example, of Gods care for his children which depend on him: for when he ſaw the [f] Wrath, *he brought forth* Lot *out of* Sodom. And further you have heerein a full Example, that when the Wrath of God beginneth to be kindled, he maketh it *knowne* to his Children before hand, that they might flie from it, as he told it to *Abraham*, and *Lot*, and commanded him to flie from it; and ſo he hath done from the beginning of the World. For, the Prophets were for no other end, but to *declare the Anger of God*, and to command the children of God to flie from it; as may be ſeene by what was done to *Jeruſalem* and the *Jewiſh Nation*, and hath been alwayes done to *all People* from the beginning of the world to this Time. [For when no Puniſhments or Judge-

[f] Or, *that the Anger was kindled.*

ments

ments more can be expected, then Prophecying ſhall ceaſe].

49. Therefore let none blindfold themſelves, but conſider what ſuch a *Warning* and *Revelation* ſignifieth, which at preſent is propounded to the World. This is the Time of the overthrow of the Dragon, with the Whore of *Babell*, which ſhall goe downe into the Abyſſe. Now he that will not flie, yet let him have warning of it. He that will bring the Whores marks forth into the Light, will have great ignominy and reproach by it, wee ſpeake what wee ought: the Day dawneth *the Sun will ſuddenly ariſe*, account it not for a Fiction, it is concluded and knowne *in Ternario Sancto*; Looke into the Scripture in the *Revelation*, which the Sophiſters had rather it were caſt out of the Bible; but the underſtanding of it will ſoone *bud forth*: and then the *Pedlers* of the *Beaſt* and of the *Whore* will ſtand in great ſhame; and none will buy their ware any more. *No ſword* deſtroyeth the Whore, but her own Mouth choaketh her; for there are nothing but Lyes and Blaſphemies in it, and yet ſhee ſeemeth as if ſhee were God. Therefore ſay wee, let every one looke to his own Doing: lift up your heads, as Chriſt ſaith; for *the time of your Redemption draweth neere*; you are baptized with water; but he that will baptize with the Holy Ghoſt, and with the Fire of his Wrath, *is already on his way*; be not wilfully blinde. *Note.*

50. Thus underſtand us right concerning the Life of Man, as wee have now mentioned: This laſt forementioned Life, is ſ *ſingly* in the Beaſts, for it hath its Originall onely in the Principle of this world, in the *Matrix* of Nature, which is every where ſuch a Spirit, and ſuch a Life in it ſelfe. ſ *Solely, or alone.*

51. And in Man, the life is *twofold*: for Man hath alſo the life of this [outward] Principle in him: but he deſireth alſo another life, which is higher and better then this.

52. And now where there is a Deſire, there is a Mother, who is the Deſire it ſelfe; for no Deſire can make it ſelfe, it muſt ariſe out of a will, and the will muſt come out of the *Tincture*, which is the Life of the Will.

53. Thus wee know and have ſearched out, that in the *Tincture* of the Principle of this world, *viz.* in the life of this World, there is alſo *another Tincture*, which wee have an apprehenſion of, in our ſelves. If there were not *another Tincture*, the Life would deſire nothing more.

54. Yet wee cannot ſay, that the outward Life deſireth any thing more: it deſireth nothing elſe but its own Mother, *viz.* the Principle of this world. For it is onely a Spirit therein, for no Principle deſireth another, a Principle is a peculiar life, and hath its Centre to Nature; and *therefore wee call it* a Principle, becauſe there is a *Totall* Dominion in it, as there is in the Eternity; which Dominion.

nion desireth nothing more nor higher, but onely that which may be generated in its own Centre; as you may easily perceive it by the Kingdome of Heaven and the Kingdome of Hell; for the Kingdome of Heaven desireth nothing but the Divine Being: but Hell [desireth] that which is wrathfull, murtherous, fiery, soure, soaring, Astringent, and whatsoever is in the Property of Anger in the Fire

55. Now there being in us, a desire after the highest Good, and after *the Eternity*: that desire must needs proceed out of the Eternall and highest Will, out of the highest Being, and its life is also out of the *highest Tincture*: for where there is a Desire, there is Fire; for the Fire desireth substantiality, that it may have whereon to feede, and yet it selfe can make no substantiality, but *it maketh the Tincture*, and the Tincture maketh the substantiality, as is above-mentioned.

56. Now *the Tincture is a Creature*, for it hath a Body [as may be seene in the Tincture (or colour) of Gold]; though it be not palpable, yet it is [h] substantiall; and the understanding is in the Tincture, for it is a wrestling with the Fire, and flieth before the Fire, and yet cannot flie away; because the Fire [i] generateth it; and continually attracteth it againe into it selfe, and it still *striveth* to get out from the fire with the substantiality, and is after the manner, as a Man fetcheth Breath.

[h] *Essentiall.*

[i] *Desireth.*

57. Therefore wee give you now rightly to understand it thus: you see that the Tincture shineth, and in the shining, there is no stirring, but a constant Lustre; and yet in the Lustre there is *all power*, as in the *Tincture*: and it is an Eternall Stillnesse, and the Tincture is the stirring, and also the life. Understand us rightly and deeply, for it is the deepest Ground, and *foundation* in Heaven.

58. The other Desire in Man after the Highest Good, is the *soule*; which standeth in the Eternall Mother: for every desire hath its originall out of its own Mother: therefore this is a desire of the Eternity; and not the Eternity [it selfe] but the *Tincture* of the Eternity, and the *Majesty*, viz. the glance in the Still Habitation; as is now mentioned.

59. Now if a Spirit be in its own Mother, it desireth not to goe out from her againe: [as the Aire-spirit doth not desire to goe away from the Body]: neither doth it desire *any thing more* then what is in its Mother, and in its Centre.

60. But yet wee finde and understand it in our minde, that the soule willeth to be out of this [*Earthly*] *Mother*, in which it standeth at present: and not onely so; [but] it desireth the *house* of its own Mother, *viz.* its own Tincture, and the Majesty, also the Eternall Rest out of the Tincture.

61. And

61. And ſo wee ſearch and finde, and have it in true knowledge; that the poore ſoule in the Spirit and in the Tincture [or life] of this [outward] world, *lyeth captive* in a ſtrange Lodging, and hath not its Light of the Majeſty, for if it had that, it would be at Reſt and deſire nothing more.

62. Alſo wee finde, that it lyeth captive *in Death* in much weakneſſe: for if it had its [right] Tincture, then ſhould the Majeſty wherein it is a childe of God, *ſhine in it.*

63. Therefore wee ſay, that the poore *ſoule of Adam* was captivated by the Spirit and Principle of this world: and received the Tincture of this world into it; and then Inſtantly the Majeſty & brightneſſe of God remained ſtanding in its [own] Principle: for the ſoule put its will and deſire into the Spirit of this world, and *it ſelfe entered into it.*

64. Thus God ſhut up the Heaven in the ſoule, ſo that it knew its Majeſty no more; and there was *perplexity* and great miſery, that an Eternall Creature ſhould come to be in another Principle in another Centre. Heere the ſeaven Seales to the Book of the Eternall Life were *ſhut to the ſoule*, for the *Centre* of its life was ſhut up and captivated in the Eternall Death, it could no more ſtirre any forme in the Centre of its Life, *it lay in Hell like* [k] *dead Bones*, the Dragon had it in his Jawes.

[k] *As a dead Corpſe in the Grave.*

65. For it was in the houſe of miſery, there was none that could help it, no Angel, no Throne-Prince, no Creature, neither could the *Centre of the ſoule* help it: for its fire was extinguiſhed, the ſpirit of this world had ſwallowed it up [as the water devoureth the brightneſſe of the flaming Iron]: for the Will of the ſoule was entred into the Spirit [of this world], and had married [or joyned] it ſelfe thereto, [l] it was in *another Mother*, as it is now at this Day.

[l] *The Will.*

66. And ſo now if the Mother of this world had been broken (as it doth breake [indeed]) then the ſoule *ſhould have ſtood* in the Eternall Death in the Darkneſſe. Heere [m] Counſell was at an end, the falſe Creature was captivated *by the Kingdome of Hell*, which triumphed over it.

[m] Or, *Remedy.*

The highly Precious Gate.

67. Heere was no Counſell in the *whole Deity*, *unleſſe* the Eternall Word and Heart of God *did become Man*, and did enter into the Third Principle into humane fleſh and bloud, and aſſume a humane Soule, and goe into Death to the poore ſoule, and did take away the Power of Death (which held the ſoule captive) and the wrathfull ſting of Hell, which it had ſtuck into the ſoule: and did leade the poore ſoule out of Death, and out of Hell, [n] *in himſelfe.*

[n] *In, by, or through.*

68. And heere wee ſee, that after the Word did become Man that Man ſuffered himſelfe to be hanged on the Croſſe, and entred into Death on the Croſſe: underſtand heere, *the New Living Man borne of God,* went into the Abyſſe and brake Death in the ſoule, and opened the Centre of the ſoule: Hee *brake all the ſeaven Seales* of the Centre of Nature, ſo that the ſoule came to have its owne power againe, for he *kindled the Divine fire* in the ſoule againe, ſo that the ſoule did againe reach the Eternall Tincture *out of* its own fire.

69. And thus it came againe into its firſt Mother, in power and Majeſty: and *the Old Adam* hung to the Croſſe as a *Curſe*; to the ſcorne of all Devills, there they might doe ſo far as they could with it, as indeed they were buſie with the Sophiſters and Antichriſts, the Phariſees.

70. There the Devills ran with other ſurtlety and *Tricks* into [a] holes, and did hide [cover and conceale] *the Reſurrection*, through the Miniſters of the Dragon, the Phariſees, which yet pretend to be the Miniſters of God, but they ſerved the Devill *in his lyes*, as is done now adayes, where the Death and power of Chriſt is cloſed up and *denyed*.

[a] *Corners and ſecret places.*

71. This hanging on the Croſſe is nothing elſe, but that as the ſoule hath its originall upon the Croſſe in the Centre of Nature, (out of the Word of the Lord, *ex verbo Domini,*) where the *Name* of the Number Three *ſtandeth*. There hath the Word of the Father moved it ſelfe; and is entred into the *Humanity*; as is heeretofore mentioned concerning the Virgin, and is become Man on the Croſſe, in the Eternall and in the Earthly Virgin: and hath been made *a ſpectacle* on the Croſſe, to the Old Adamicall Man and all Devills, and their lofty Pride; and hath ſlaine Death on the Croſſe: and thereby broken through it, and ſo brought the Adamicall Man (with fleſh and bloud) as *a ſpectacle* into Death: and hath caſt away from him all Earthlineſſe, and brought *him powerfully* through Death into Life.

72. Thus he is new Borne in God: and ſitteth upon the Rainbow, on the Subſtantiality and Colours of the Eternity, in the power of the Majeſty, and is a Lord of Heaven and of this world, and a Judge of Hell, and a [p] Conqueſt over Death.

[p] Or, *Power.*

72. Of this you have a true Ground, yee that are Regenerated in Chriſt: that as Chriſt brought his body, both the Heavenly and the Earthly, (which he received in his Mother *Mary*), out from Death againe: and did caſt away from him nothing elſe but the Earthly ſource [or property] viz. *the Spirit of this* [*outward*] *world.*

74. So alſo muſt our Bodies in the power of the ſoules that are in him (that is, in his Word and Heart, *which is every where,*) come forth

forth againe at the Laſt [Judgement] Day, and caſt away no more from it, but this ſource and ſpirit : [of the outward World]; for none riſe againe in the *entire corrupt Body*, but in the fleſh and bloud of Chriſt.

75. But the corrupted Spirit (which remaineth in the Earthly Matrix, in its Tincture) *muſt appeare* before the Judgement of God at the End of Dayes : and there ſhall the ſentence and Judgement of the Judge Chriſt be pronounced ; and then after the pronouncing all goeth into the [q] Ether : and then the Spirit of God which Created the World, will execute that ſentence.

[q] *Receptacle or Devourer.*

76. But that I may not meete with falſe Interpretours, that may *miſtake this Text*, as the Spirit ſheweth mee : therefore you muſt know, that when the ſoule is *Borne anew* in the Word and in the Spirit of Chriſt (in this [life] Time) : then alſo the firſt Subſtantiality (*viz.* the inward Body of the ſoule, which *Adam* had in Paradiſe) out of the Eternall Virgin (wherein he was created Man) becometh new borne, and getteth the fleſh of Chriſt.

77. *This new Body* in which the New Regenerate ſoule ſticketh, *ſticketh* in the old corrupt fleſh, and is incomprehenſible and immortall : But the Old Man [which is] conceived from the Spirit of this World, muſt *periſh* in the Earth : it goeth into its *Mother, who muſt bring it forth and preſent it* at the Laſt [Judgement] day : but after the Sentence of Chriſt, it goeth into the Ether : and is only as a Figure [r] to the Eternall New Man ; for *in that Figure* all a Mans works follow him.

[r] *For or before.*

78. So alſo they that be alive at the *houre* of the laſt Judgement ; the Old man will fall away from them, with the *periſhing* of the World, and paſſe into the Ether: *For all the Bodies of the wicked, ſhall be preſented there in the Mother* : viz. in the Spirit of this world, and *the ſoules* ſhall heare the Sentence : and then *their Bodies* alſo paſſe away with the Mother, and ſtand as a *Figure* : and their *Works* follow them *into the Abyſſe*.

The Ninth Chapter.

Concerning the Threefold Life.

Also of the [c] Inclination and whole Government of Man in this World.

Highly to be Considered.

[c] *Driving or Impulsion.*

1. IT is shewen to mee, what the Devills intention is, how he will *endeavour to smother* these High and precious Writings: therefore be watchfull yee children of God, *beleeve not* the Sophisters *too much*; who cry out, Heretick, Heretick, to the fire with them. That is *not* the voyce of the Holy Ghost, but the voyce of *the Antichrist*, and of *the Dragon*: for these Writings will exceedingly discover the Devills smoaking Pit; and not onely so; but they shew also the *Whore of Babell* very plainly; like a whore [t] *put to open shame*.

[t] *Am Pranger.*

2. But (because the Men of the Spirit of this world take care *only* for their *Belly*, and are loath to loose their honour, credit, reputation, and Goods, but had rather part with God and the Kingdome of Heaven) wee shall be persecuted by the *Whore*, through the Instigation of the *Devill*: therefore be watchfull yee children of God, and looke not upon that which is high, and hath great authority; but regard the *wellfare of your soules*; This wee leave you for the last [farewell].

3. Christ saith, *None kindleth a light, and setteth it under a cover, or under a Bushell, but setteth it upon a Table, that all that are in the house may see by the light thereof.* Thus must wee doe also, and must not bury our Talent (which is so dearly bestowed upon us) in the Earth; for wee must give an account thereof at the Day of the Judgement of God, as *the Spirit of the Mother* intimateth to us.

[u] *Which is here written.*

4. If this knowledge [or understanding] of *this Spirit*, shall happen to fall upon any, they will be then *certain* what it is [u]. Wee need no Letters of Commendation, Christ is our Letter of Commendation, which is sufficient for us. None ought to call themselves after *my Name*: all of us that know Christ, put on *him*, and are members of *his Body*: wee call our selves *Christians* and children of God, and brethren and sisters one of another.

5. Therefore

5. Therefore now when wee conſider the Dominion [or *Courſe*] of our Life, we finde a *powerfull ſtrife* therein, which the Devill hath with the ſoule: and alſo which the Spirit of this world hath with the ſoule. For there is a knowledge in the ſpirit of this world, indeed there is *no divine underſtanding* in it, but there is an apprehenſion planted in the Matrix, *viz.* in the Centre of Nature.

6. For this world, before the Creation, ſtood from Eternity in the Eternall Wiſdome, as an inviſible Figure: and is now created as a *proper Principle* of its own, to the end that it might bring all its wonders and works into Eſſence, that they may appeare in *their figure* after the Time [of this world].

7. And ſo there is a naturall ſtrife with man therein, for no creature *but Man*, can bring the Wonders of the world to light; and therefore alſo the Spirit of this world hath ſo very much longed after Man, and hath drawne him *to it*, that it might ſhew forth its Wonders in him, that Man ſhould produce all Arts and Languages in [1] it, Moreover the Spirit and Heart out of Earths and Mettalls, *viz.* that Precious Stone, *the Philoſophers Stone*, which indeed ſince *Salomons Time*, hath been found by few; but now at the End *ſhall be found* more cleerly, as wee know and underſtand.

[1] *The Spirit of this world.*

8. For he that rightly underſtandeth our Writings concerning the Centre of Nature, and its progreſſe to the Number-Three upon the Croſſe, and to the Glance of the Majeſty, may *well finde it* in Mettalls, it is not difficult, if he learne but the *right entrance*, he hath the *end* at hand: of which wee ſhall not heere make mention: for it belongeth to the *Magi*, which are borne *Magically*: wee ſpeake onely of the Ground of Nature, and of the Spirit of this world.

Note.

9. And wee declare unto you, that the Spirit of this world is created with ſuch an inclination, and that it hath a naturall will to reveale it ſelfe and all its *Myſteries*, as wee ſee before our eyes by what it hath built or brought forth, how it hath erected a Dominion and Kingdome upon Earth.

10. Doe but looke upon the *doings* of Man, from the higheſt to the loweſt: the Spirit of this world hath thus built the *whole* [1] *Order* of them, and God hath permitted it. For God is not a deſtroyer, but a preſerver of that which his power buildeth up, and accounteth it for *his Ordinance*: for there is nothing brought forth which hath not ſtood in the Eternity.

[1] *Courſe.*

11. But you muſt underſtand it aright, Hell and the Anger are the *Abyſſe*, which mingleth its wonders alſo therein, as we ſee where there is good [2] ground; and that the Sower alſo ſoweth good ſeede, yet thiſtles and thornes grow up amongſt it: according as *Chriſt* hath given us a *ſimilitude of the Sower*: and as it is in the minde of Man, ſo it is alſo in the Spirit of this world.

[2] Or, *ſoyle.*

12. You

12. You are to know, that all weeds, as Thiſtles and Thornes, alſo Serpents, Toads, evill Beaſts and Wormes, have their originall from the *Wrathfull Matrix*; For in the time of the Creation, all both good and evill came forth, every thing according to its kinde and property: there is good and evill in every thing, and the Kingdome of Anger hath alſo wholly [a] *imprinted* it ſelfe therein, and *therefore* the fruit is Good and Evill, and *Adam* ſhould not have eaten thereof.

[a] Or, *formed its Image.*

13. I give you to underſtand by the fruits of the Earth, how good and Evill are in one another: and have each of them their uſefullneſſe, the *evill as well as the good*: All ſerve to manifeſt Gods deeds of Wonder: and each is ſerviceable to the Spirit of this world, what the one hurteth, the other healeth, and that alſo is a wonder.

14. Furthermore wee ſee the *Myſterium Magnum*, the Great Myſtery, in the Trees; though indeed they be different and mixt, yet wee diſcerne the *Paradiſicall* forme [or condition in them]; for they beare their fruit upon Twiggs, and the fruit is a thing different from the Tree: the Tree is bitter, and the fruit is ſweet: And wee give you to underſtand, that the Trees and fruit wee have now a dayes were *Paradiſicall*, if the Curſe did not ſtick in them: the Paradiſe is flien from them, and *now* all fruit is *but ſuch* as the Apple was from which *Eve* did eate Death. And you are to know, that the Kingdome of Anger did alſo *preſſe* into the Garden of *Eden*, which brought forth a Tree, that did beare ſuch fruit, as all the Trees are now adayes which wee feed upon.

15. Onely wee are to conſider, that the fruits for Man doe not grow of themſelves, he muſt *plant* and *dreſſe* them, as you ſee in all Trees, both in the wood and ſtalks of them: and Man deſireth not willingly [to eate of] the [*firſt*] *Eſſentes* of the Earth; except it be a very [b] pleaſant *hearb*, but he deſireth the *ſecond Birth* out of the Earth, *viz.* the *kernell* [ſeede or fruit], which is indeed the ſecond Birth out of the Earth, whereby wee underſtand our high diſcent, but before the Fall Paradiſe *ſprung up* through all Trees, and through all the fruits which God created for Man.

[b] *Milde or ſweete.*

16. But when the Earth was curſed, the *Curſe* entred into all fruits, and then all was Evill and Good, Death and [c] Corruption was in them all, which before was but in that *one Tree* onely, which was named [the Tree of] Good and Evill, and therefore it is that wee *Eate Death* in all the fruits, and the Spirit [d of] Evill and Good *ruleth* in us. The Spirit of this world ruleth in us, and ſo doth the Devill with the Spirit of Anger, and *each of them* ſhew forth their wonders in and by Man.

[c] *Rottenneſſe or putrefaction.*

[d] Or, *which is.*

[*Of*

[*Of the Great Strife about the Image of Man*].

17. There is a great Strife about Mans Image, each Kingdome would have it: *Hell* in the Anger ſaith; it is mine by the right of Nature, it is generated out of my Roote. Alſo the *Spirit of the world* ſaith; I have it in my body, and I give it life and nouriſhment, I bring it up, and give it all my powers and wonders, it is mine. And *the Kingdome of God* ſaith alſo; I have ſet my heart upon it, and have regenerated it: it is proceeded out of my Kingdome: I have ſought and found it againe: it is mine, it muſt reveale my Wonders.

18. Thus there is a vehement Strife in and about Man: looke upon his Converſation and *Doings*; his deſire ſtandeth eſpecially in *Three Things*, and they are Three Kingdomes which Rule him: and into which of them he falleth, there he lyeth.

19. *Firſt*, he deſireth power, honour, and glory, that all might feare and honour him: this is even the Poyſon of the Devill, who hath alſo ſuch an intention, which he ſatisfieth by doing as much as he can.

20. *Secondly*, he deſireth riches, goods, and money, much eating and drinking, and careth not by what meanes he cometh by it; it is the Spirit of this world, which deſireth onely ſhelter and fulneſſe, as a Beaſt doth.

21. And *thirdly*, he deſireth the Kingdome of Heaven alſo, he deſireth and panteth after that: but in much weakneſſe, and is alwayes in doubt [thinking] he is a Sinner; [and that] God deſireth not to have him: yet he ſigheth and panteth after it, and would faine be ſaved: he prayeth and yet doubteth, he hopeth and yet feareth, he *hopeth* for amendment and *deliverance* from one day to another, and alwayes ſuppoſeth, it will be well to morrow, to morrow thou wilt have power to goe from this [courſe of] life and enter into another: thus it is alwayes with him.

22. This wee doe not ſpeake concerning the *Swine-like* Men, who lye wallowing in the Myre, who never ſeeke for any amendment: but we ſpeake concerning the poore ſinners that are *between* Heaven and Hell, who have incitements to both of them, and yet are held back.

23. Yet obſerve what Man doth: he *followeth* all theſe three [deſires], he continually ſeeketh power and honour till his end, he continually hunts after *covetouſneſſe*, *money*, *and goods*, to eate and drink; and though he have ſuperfluity, yet in his covetouſneſſe, he hath not enough; he doth as if he were to live heere for ever; and then *thirdly*, he alſo *panteth* [after the Kingdome of *Heaven*] for the poore ſoule is very much perplexed, and is evet *afraid* of the Devill,

Devill, and the Anger of God, and would faine be releaſed; but the *firſt two* Kingdomes doe preſſe it downe, and barre it up in their Priſon, in ſo much that many a poore ſoule caſteth it ſelfe away into the Abyſſe, and deſpaireth of the Kingdome of God.

[*Of the Devill, who changeth himſelfe into an Angel of Light*].

24. They ſay, The Devill cometh to Man, in the forme of an Angel, and it is true: Obſerve what he doth, that he is accounted an Angel, and is accounted good; when the poore ſoule is thus *diſquieted*, and many times preſenteth to the Body, Death and the Anger of God: he hindereth not that; he often lets the poore ſoule runne with the Body to the Houſes of Stone, [to the Churches] or whither it will: *he puts it on* moſt willingly of all to goe to the *Stone Churches*, and there ſaith to the ſoule; Now thou art Godly and Devout, thou goeſt diligently to Church.

25. But what doth he then? when any teach of the Temple of Chriſt, and of the *New Birth*, then he ſoweth other Thoughts into the Spirit of this world, in Man; Sometimes *Covetouſneſſe*; ſometimes he ſets the Eyes upon *Pride*, State, and Beauty; ſometimes he catcheth the Spirit with the *Luſt* & Imagination towards Men or Women, according to their ſex, and tickleth the Heart with wanton Luſt; ſometimes they are lulled faſt *aſleepe*.

26. But when the Preacher is a *Sophiſter*, and a malicious ſlanderer, or rayler: or perhaps many times in performance of his *Office*, and from a good meaning, rebuketh men according to their deſerts. *There* the Devill ſets open every Doore and Gate, and tickleth the Hearts [of the Hearers] therewith; and the Heart wiſheth ſtill more and more of that, that is *very fine* [to keepe them from falling aſleepe].

27. And when ſuch people goe from Church, they can *repeate* every word *very readily*, and that beſt of all which tends to the diſgrace of others: with that they feaſt themſelves the whole weeke long; it is *more acceptable* to them then the Word of God.

28. Behold, this is a Devill in an Angelicall forme: when they ſuppoſe that if they doe but run to Church together, ſuch a one is a *very good* Chriſtian. But if they have learnt no more but to ſcorne, mock, and deride others, and bring it *home* to their families, it had been better they had all that time been wallowing in the mire, or that they had been faſt aſleepe, and then the Devill ſhould not have defiled their ſoules in the *Church* of ſtone, *with wantonneſſe and ſcorne*: O how happy a ſleepe it is in the Church, when the Preacher inviteth

teth the Devill into the Heart for a Guest; it is better to sleepe, then to Imagine wantonnesse, or to fill the heart with revilings and scorne.

29. O you Sophisters! that *fill* your Sermons with reviling of your forefathers that are dead long agoe; you that out of *Envy*, often revile honest hearts according to your own pleasure; how will you be able *to stand* with your *Lambs*, whereas you should have led them into fresh greene pastures, *into the wayes of Christ*, viz. into love, chastity, and humility, but you have filled them with *revilings*, it were better you were in a stable or hogsty with your revilings, then in a *Pulpit*; and there you would *seduce* no body.

30. I speake not this out of a desire [to reproach any body] but I doe onely what I *ought* to doe, I despise none, I onely discover the smoaky Pit of the Devill, that it may be seene what is in Man, as well in *one* as in *another*: *unlesse* he be regenerated anew, and then he resisteth the Spirit of the Devill, and thrusteth it away from him.

31. The *other Devill* is more crafty and cunning then this, but is also a Glistering Angel with *cloven feete; when he seeth that the poore soule is afraid, and desireth to repent and amend: then he saith, *Pray and be devout; Repent for once and away*; but when the soule goeth about to pray, he slippeth into its heart, and taketh away the understanding of the heart, and putteth the heart into meere *doubting*; as if God did not heare it: he representeth Sinne before the Heart, and saith, To morrow it will be better, leave off you will not now be heard.

* *Text, Cowes feete.*

32. Thus the Heart standeth and repeateth over the words of a Prayer, as if it were learning somewhat without Booke; and the Devill taketh away the vertue & efficacy of them out of the Heart, so that the soule cannot reach the Centre of Nature: as Christ saith, *The Devill taketh the Word out of your hearts, that you may not beleeve and be saved.*

33. Then againe the soule standeth and saith it hath *Prayed*, but it hath *not* prayed, it hath onely *rehearsed words*, not in the Spirit of the soule in the Centre where the fire is to be struck, [or *kindled*], but in the Mouth, in the *Spirit* of this world, and they vanish in the Aire, or else as words wherewith Gods Name is taken in vaine: But heere this should be observed; *Thou shalt not use the Name of God in vaine* and unprofitably in thy mouth, *for God will not leave him unpunished that useth his Name in vaine.*

† Or, *the earnest purpose awakened.*

34. There belongeth great *Earnestnesse* to Prayer: for Praying is calling upon God; to converse with him, to speake with him, and to goe out of *the house of sinne*, and enter into *the house of God*: and if the Devill offer to hinder it, then Storme his Hell: Set thy selfe against

him, as he ſetteth himſelfe againſt thee, and then thou ſhalt finde what it is which is heere told thee: if he oppoſe ſtrongly, then oppoſe thou *the more* ſtrongly, thou haſt, in Chriſt, farre *greater Power* then he.

§ Barmhertzig. 35. And if you doubt of the Grace of God, you ſinne greatly, for he is alwayes § *Merciſull*, and there is *no other* will in him at all but to be Merciſull: He *cannot* doe otherwiſe, *His Armes are ſpread abroad Day and Night towards a poore Sinner.* And when any cometh [with the loſt Sonne to the Father], and ſo ſtormeth Hell; *Then there is amongſt the Angels of God, greater Joy for ſuch a one, then for Ninety Nine righteous that need not that:* as Chriſt himſelfe Teacheth us.

h Or *taketh him off from an earneſt purpoſe or reſolution of amendment.* 36. With ſuch a Devill as h covereth the Heart of Man, there is no better courſe to be taken, with him, then not to diſpute with him at all about the *multitude of ſinnes*; but to wrap up all ſinnes on a heape (*though they were as many as the ſand on the Sea-ſhore*) and throw them on to the Devils ſhoulders; & to ſay in his heart; Behold thou Devill, thou art the *Cauſe* of all this Evill, I leave my *ſinnes* to thee, but I take the Mercy of God, and the *Death of Chriſt* to my ſelfe, therein will I roule my ſelfe, deve ure mee if thou canſt.

37. Doe but fix thy truſt and confidence upon the Promiſe of Chriſt: and let your Storming be alwayes grounded in *the Death of Chriſt, in his ſufferings and wounds, and in the Love of Chriſt*: diſpute no further about your ſinnes, for the Devill involves himſelfe therein, and upbraideth thee for thy ſinnes, that thou mighteſt deſpaire.

i *Thoughts and underſtanding.* 38. Make *tryall* in this manner, and you will quickly ſee and feele another Man, with another i ſenſe and will [in you]: wee ſpeake as wee know, and have found by *Experience*: wee ſpeak not by way of Opinion, or as a Hiſtoricall Relation: but that which wee have *a ground* for, for a Souldier knoweth how it is in the warres: but he that hath *not tryed and been preſent*, alwayes thinketh otherwiſe then it is. This wee mention out of Love for your learning and Inſtruction; as k a Spirit which ſpeaketh how it hath gone with it, for an Example to others; to try if any would follow us, and then they ſhould finde how true it is.

k *One in Spirit.*

The Gates of the Deepe Ground Concerning Man.

l *Stuck by Adam.* 39. Since the beginning of the world there hath been *a Controverſie* about this; becauſe theſe Gates were ſhut with *Adam*, and wee have been held captive in Darkneſſe: but ſeeing God hath favoured us, and opened them to us; and alſo hath given us an earneſt will

will to write it downe: wee ſhall therefore doe it, and give thanks for it, to God the Father in Chriſt Jeſus in Eternity, who hath redeemed us out of the Darkneſſe of Death.

40. Therefore when we would know *what Man is*, and why there is ſo great difference and *variety* amongſt Men, ſo that one doth not as another doth, and that one differeth in Forme and Feature from another; wee muſt ſet before us the moſt inward Ground of his [*Incarnation* or] becoming Man, and conſider it, and then wee ſhall finde all.

41. For when a Man that is Regenerated in God, ſo that he ſeeeth the Light, beginneth to ſearch out *his originall*, then the Spirit of the ſoule ſearcheth in all the Three Principles, what [m] he is in each of them; for wee know it, and cannot ſay otherwiſe, then that wee, in the Image of the Spirit, and alſo of the Body, in all the Three Principles, have but one onely *rule* [or *Dominion*] in us; but that Dominion is in three Sources [or qualities]: the Spirit and the Body is driven according to *each* Principle, and what Principle it is which getteth the upper hand in Man, ſo that Man with his will inclineth to it, according to that *he performeth his work*, and the other [Principles] doe but cleave to it, not having ſufficient power.

[m] *It.*

42. But when wee will ſpeake of the Image, wee muſt ſee what it is in the Ground thereof. For wee are ſowne as a ſeede in a field, into the [n] *Matrix*; Now conſider what precedeth that: nothing but a longing will and deſire of Man and Woman to Copulate, and yet the *fruit* is not alwayes deſired, of which wee have an Example in Whores and Whoremongers, alſo indeed in the State of Marriage.

[n] Or, *womb.*

43. Now the Queſtion is, What is that which provoketh [to copulation] in the male and female of all kinds, as alſo in Man? Behold, in the Eternity all hath been in one Being, *viz.* the *Tincture*, which is the Centre and cauſe of Life, as hath been mentioned at large before, & alſo the *Subſtantiality*, which is generated out of the Tincture, which hath alſo all the formes of the Centre, yet without Fire, for [o] it is a ſincking downe, and cannot kindle the Life in it, it is corporeall and affordeth Body; but not Life; for the fire affordeth life.

[o] *The Subſtantiality.*

44. And wee give you to underſtand, in the Copulation, that the Man hath the Tincture, and the Woman the Subſtantiality, *viz.* the Matrix, which is generated out of the Tincture: Now obſerve, *in the Eternity* they were in one another, and this world ſtood therein *in a Figure*; for the Wiſdome had overſhadowed the Tincture, and received it into it ſelfe as the Body doth the Spirit; and this could not be brought to a ſubſtance viſible to the Angels, *unleſſe* God did move the Eternity, for the Angels are in a ſubſtance.

45. Now when God, *viz.* the Number-Three, moved himſelfe, there was moved therewith alſo *the Centre of Nature* in the Eternity, whereby all became Eſſentiall, Subſtantiall: the *Tincture* became ſubſtantiall and prevailed; and the *Subſtantiality* became materiall, and yet was not divided, for that cannot be, it is one onely [p] ſubſtance.

[p] Or, *thing.*

46. And now when God placed *the Fiat* in the Materiall Subſtantiality, or as I may better ſay, did awaken [the *Fiat* therein] ſo that the Word in the Subſtantiality ſaid; *Let there come forth all ſorts of Beaſts, according to their kinde*; then there went forth out of the Materiall Subſtantiality *two* [q] kindes, and that Corporeally, for through the [r] Word of the Lord, the Tincture tooke on it Subſtantiality: and *the Spirit* of the Subſtantiality tooke alſo to it [s] a Body, and ſo there were *two* ſexes or kindes. The Body of the Tincture had in it the Centre of the Life: and the Body of the Subſtantiality had not the Centre to the Striking up of the Fire: indeed it had the life, but [t] an impotent life.

[q] *Male and Female.*
[r] Verbum Domini.
[s] Corpus.
[t] Or, *faint, weake.*

47. This wee demonſtrate thus, that you may rightly underſtand it: look upon a [u] flaming Iron, which ſendeth two ſpirits forth from it ſelfe, one *hot* one, which hath the Centre, and can kindle and awaken another fire: and one *Airey* one, from which water proceedeth, which hath alſo all Powers of the Fire; yet the Tincture therein is not fire, but it is an Eternall Barre, that no fire can be therein, and yet is the Spirit of the Fire, which hath its ſource out of the Fire, and its life like to the Fire, for in the *Eternity* there is no Death. Therefore in the female kinde, no life can proceed out of their Tinctures, but the Matrix muſt get the Tincture from the ſeede of the Male.

[u] *Red hot.*

48. Thus wee declare unto you alſo the *Ground* of the difference between the Male and the Female kinde: for when God created the *Materiall Subſtance*, there went forth *the Kindes* of all Eſſences in the Centre of Nature, according to all the Properties: for as you ſee the Starres, that one hath a property different from the other, which all, are created out of *the Centre of Nature*, according to the Materiall Subſtantiality, and ſo all Eſſences ſtood in the Materiall Subſtantiality, and the *Fiat* attracted all towards the Created Earth.

49. And there hath every forme of the Tincture, and of the Spirit of the ſeverall kindes, *figured* every one its own body, according to its Properties, as to be Beaſts, Fowles, Wormes, Fiſhes, Trees and Hearbs, alſo to be Meralls and Earth, all according as the life was in them. And this you may well perceive by the difference of each Dayes work [of the Creation].

50. For on the firſt Day, *God Created the Materiall Water*, (which hath an unpotent life, and is a Barre upon the fire of the Anger, and

and upon the Devils ſmoaky Pit, where he thought in the burning fire to domineere over God,) Alſo [he then created] *the Earth and Stones*, and ſo the [x] Groſſe part was ſevered, which conſiſted in mortall and fierce Eſſences, whereby *Lucifer* ſuppoſed to be King and Creator *therein*. x Groſſe.

51. When this was done, God ſaid; *Let there be light* (let the Light of the Tincture open it ſelfe) *and there was Light: then God ſeperated the Light from the Darkneſſe*. Underſtand this rightly. Hee [God] ſhut up the fierce fire which Lucifer had kindled (which ſourceth out of the Darkneſſe) and let the Tincture in the *Quinteſſence* burne, as in the fat of the Water-Spirit, as in a Beaſt [the fire of its life burneth].

52. Thus the life did burne in the Tincture, and turned the fat, *viz.* the *Oyle*, into a Quinteſſence, viz. *Bloud*, and ſo that life did burne in the Bloud; for therein ſtandeth the Noble *Tincture*: and God hath reſerved in his own power *the Centre* of the Fire: for he hath ſhut it up in the Darkneſſe, as it hath ſtood from Eternity in the Darkneſſe: and ſo every Life ſtandeth *in his bond*: for if he let the fire *come into* the Tincture, then the Spirit is in the *helliſh* Fire.

53. Now when the light did ſhine out of the Tincture, he *divided* the Tincture into *two* parts, even as it divideth it ſelfe, *viz.* into the Fire-Life, and into the Light-Life: as was mentioned in the laſt foregoing leafe, and created the two lives, the fire-life to be a Heaven and a firmament between the Holy Meekneſſe, *viz.* the Heart of God: and the unpotent Aire-Spirit: and yet the Aire goeth forth from its Mother the Tincture of the Fire-ſpirit, and God dwelleth *between them both*.

54. The Fire-ſpirit of the Tincture, hath the Eternity [y] in its Roote, and the Aire-Spirit hath the materiall life, which ſourced forth with the awakened Subſtantiality, and ruleth the outward Beaſtiall Life: for it is the Beaſtiall life of every Creature, alſo [it is the life] of Trees, Hearbs and Graſſe, it hath alſo a Tincture, *but not ſtrong enough*. y *for.*

55. Thus you ſee, how the Life ſtandeth in the Water, and hath two Dominions, *viz.* Fire, and Aire, and you ſee whence the *Bloud* hath its originall, which maketh a Creature [that hath bloud] *more Noble*, then one that hath not bloud in it, for that Creature hath a falſe Tincture, and is proceeded from the Will of the Devill as you ſee in Vipours and venemous Wormes, they have *not* the Noble Tincture [or the Noble Life].

56. But when the Devill intended to be Lord in the Tincture, and would Create, he awakened *ſuch a life* in his will, which yet is not *all* his [life] he is indeed of the ſame Eſſences, and the Devills

vills Bodies are figured alſo in Hell into ſuch Serpents, venemous Wormes, and [a] ugly Beaſts: for they cannot in their own forme be otherwiſe; although indeed they have not a Body from the Divided Tincture from its Subſtantiality, but [they have a body] out of the Centre of Nature: out of the fierce *Matrix*, out of the Eternall Subſtantiality, out of the Darkneſſe, which is *a Spirituall Body*.

[a] *Loathſome, deformed.*

57. Now when God had Created the Earth, *the water was over the whole Earth, which God ſeperated, that the Earth became dry, and called the Water Sea*, Méer, which in the Language of Nature, ſignifieth a covering, and holding faſt the fierceneſſe of the Devill, a true reproach to the Devill, that his power was drowned, to expound this, very acute Writings are requiſite, and [a] Man could hardly be able to apprehend it.

[a] *The naturall Man.*

58. Thus the Earth ſprung [b] in its *own* Eſſences and Tincture, which were alſo [c] comprehended in the Firſt Creation.

[b] *Put forth its own vertue.*

[c] Or, *conceived.*

59. It ſhall alſo be rightly expounded to you, which *Moſes* ſaith: *God ſeperated the Water above the Firmament from the Water beneath the Firmament*; that is, into the Water and Bloud of the [living] Creatures, for the water above the Firmament, is Bloud, and therein ſtandeth the [d] Tincture, which ſeperateth the Heaven from the water beneath the Firmament, *viz.* from the Elementary water; as wee ſee that each of them hath its own habitation and Dominion: of which may be ſpoken more at large in another place.

[d] Or, *life.*

60. Only wee underſtand therein two Kingdomes, *viz.* the ſoule dwelleth in the Bloud in the Tincture, and in the water dwelleth the Aire-Spirit, which is *corruptible*: for it had a beginning, but the ſoule had none; for the Tincture is from Eternity, and therefore *the figures of all kindes* muſt remaine in *Eternity*, account it not for an opinion, it is really ſo.

61. Now when Heaven, Earth, and the Elements were thus formed, then the fiery Tincture was as a ſhining Light, and was a Firmament, called Heaven: for this world had *no other Light:* And then God ſuffered the Centre of Nature to open it ſelfe in the Created Subſtantiality: (For this whole Principle became but one body) and there brake forth its Heart [*viz.* the Heart of this Principle] with its own proper will and [e] faculties out of the Eſſences; that is the *Sun*, and the *Starres* are its Eſſences, and the *ſix* Planets are the Spirits at the Centre of the Heart; and the Sun is their Heart: all juſt as the Deity hath been from Eternity.

[e] Or, *ſenſes.*

62. Thus there came a true life and underſtanding, with reaſon and [f] perception, yet a Beaſtiall one, into the outward Tincture and the [g] Aire-Spirit, and ſo the Great Wonders *ſtood there manifeſt*; for *God* had manifeſted himſelfe in a figurative forme; And you ſee that it

[f] *Senſes.*

[g] Or, *Spirit of the Aire.*

it is true, doe but consider what wee have written before concerning the Centre of Nature, and so on, to the Light of the Majesty, and concerning the Number Three, and you will finde heere in this world a figurative similitude [of *Him*].

Consider of the Planets.

63. *Saturne*, the first and highest, is astringent, cold, dusky, and maketh the desiring and attracting: for it is the sharpnesse. If you will have a right understanding of this, you must [h] *transpose* the Planets. [h] *As in the Figure following.*

64. First take the uppermost [Planet] and unto it the nethermost, for in the wheele every where is uppermost and nethermost, understand in *the Wheele of Life*, and it wheeleth the upper part nethermost when it turneth Round; which is onely to be understood concerning fond conceited Men, and Beasts, with whom the wheele of Nature falleth a turning; for the Crosse trayeth it. Therefore observe well: *Saturne* attracteth the *Moone*, which is beneath, and causeth in the Matrix of the Creature, the *Corporifing*, *viz*. that there be flesh; for Saturne and the Moone make Sulphur [or Corporeity]. Or, *Corporeity*

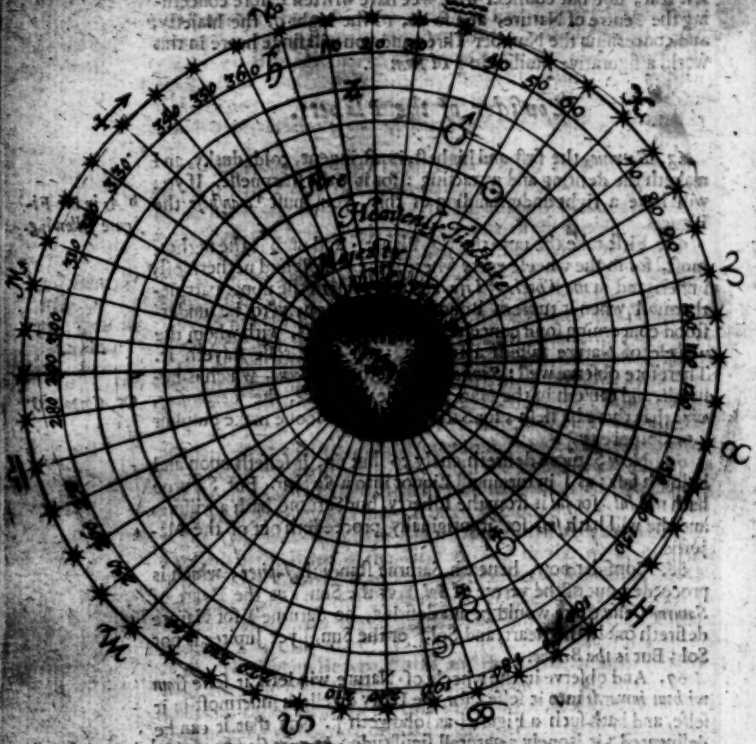
65. Now Saturne desireth onely to shut up, it seiseth upon and holdeth fast; as [in turning] Liquor into a *Sulphur*. But Saturne hath not *sul*; for *sul* is from the Liberty, but Saturne hath a willing, and the will hath *sul*, for it originally proceedeth out of the Majestie.

66. Consider now, beneath Saturne standeth *Jupiter*, which is proceeded out of the vertue of *Sol* [or the Sun] as the Heart of *Saturne* (else there would be no desiring, no Saturne) for Nature desireth onely the Heart, and Sol, [or the Sun,] yet Jupiter is not Sol; But is *the Braine*.

67. And observe it, the wheele of Nature windeth it selfe *from without inwards* into it selfe; for the Deity dwelleth innermost in it selfe, and hath such a Figure [as followeth]. Not that it can be delineated; it isonely a naturall similitude; *Even as God* [h] *pourtrayeth himselfe in the Figure of this world. For God is every where Totall, and perfect, and dwelleth thus in himselfe.* [h] *Representeth or revealeth.*

68. *Observe*; The outmost *Wheele* is the Zodiack, *with* the Constellations, *and then* the Seaven Planets *follow*, to Sol, *after* Sol *standeth* Fire, *after Fire* Tincture, *after Tincture* Majesty; *after Majesty* the Number Three with the Crosse.

Although



Although this Figure *is not sufficiently delineated; yet it may serve to be considered on: and a Draught might be made of it in a Great Circumference, for the help of those that are of the weaker understanding, to consider of it.*

69. And observe it, the desiring goeth *inwards* into it selfe towards the Heart, which is God, as you may conceive by such a Figure: for the *Regeneration* goeth also into it selfe to the Heart of God.

70. Observe it also well: for it is the Centre [or the Ground] of

of the outward Birth. In the *Eighth* Circumference [next] after the *Zodiack* is *the Globe of the Earth*; after that right against it about on the wheele is [l] *Saturne*, and going about the wheele there is the * *Moone*, and againe about on the wheele is [m] *Jupiter*, and againe about on the wheele is [n] *Mercury*, and about againe is [o] *Mars*, and then [p] *Venus*, and [q] *Sol* in the *midst*, and after Sol, the *Fire* which Sol affordeth, and after the fire the other World, *viz.* the *Heavenly Tincture*, and after the Heavenly Tincture the *Number Three*, viz. the Eternall Heart, and that is the Eternall Centre of Nature, and in the Eternall Centre is the whole Power of the Majesty of God throughout, held or shut up by nothing, and is of no substance or nature [imaginable] even as the shining of the Sunne.

71. You may well perceive what wee set before you, thus; The *Zodiack* with the Constellations belong to the Minde, as well in the Deepe of the World, as also in the Creature, the *Twelve Signes* are the twelve parts which the Crosse in the Centre maketh; from which the Upper Dominion is divided into twelve Parts, as also the Minde is; For the *six Formes* in the Centre besides *Sol*, doe each of them divide themselves into two Parts ([*Sol* divideth not it selfe but onely into *the Number Three*, or into the splendour fire and Tincture]) *one* according to the Tincture that hath Life [in it], the *other* according to the Tincture of the Aire, which hath spirit [in it] and yet maketh no Life.

72. Thus the *Signes* are *Twelve*, which divide themselves into *two* Governments, *viz.* into a Heavenly according to the Tincture, and into an Earthly according to the Spirit of this world, *viz.* the Aire, and the two Kingdomes are also *twofold*, viz. in the Tincture of the Fire there is an Angelicall Kingdome, and [r] backwards a Hellish; and the Kingdome in the Spirit of the Aire is also *twofold*: for the inward [Kingdome] is the Spirit of God, and the outward is the Spirit of the Creatures; as *David* saith; *The LORD rideth upon the wings of the Winde*; that is the Spirit of God which cometh to succour and relieve his worke.

73. So also the Tincture Kingdome in God maketh *six* formes, and that of the Spirit out of the Tincture, which is the Heart and life, and is the Spirit of God, maketh also *six* in Number, and they are together *Twelve* in Number; These *the Woman in the Revelation, which the Dragon would devour, weareth upon her head, being twelve Starrs:* for *one* number *Six* shee received from the Spirit of this world, wherein the Holy Ghost [s] keepeth the Eternall Life, and the *other* number *six* shee hath from the Eternall Tincture out of the Eternall Centre out of the Word: for shee weareth the Angelicall *Zodiack* and also the Humane.

74. And each Centre hath *six* in Number, which make together

[l] ♄ Saturnus.
* ☽ Luna.
[m] ♃ Jupiter.
[n] ☿ Mercurius.
[o] ♂ Mars.
[p] ♀ Venus.
[q] ☉ Sol.

[r] *Or, retrograde.*

[s] *Reteineth, possesseth, or inhabiteth.*

the number *Twelve*: the *seventh* number of the Centre is Substantiality, and the [Dominion or] Kingdome; for God became Man, and brought the *two* Kingdomes into *one*; for Men and Angells are in one Kingdome in God.

[t] *Of the Woman.*
[u] *Denoteth or ſignifieth.*

75. And ſo the Image [t] in the *Revelation hath twelve Starres upon the Crowne:* for the Image [u] repreſenteth God; it is the ſimilitude of God, in which he revealeth himſelfe, and wherein he dwelleth. The Crowne ſignifieth the Power of the Majeſty of God, as a King weareth a Crowne, which ſignifieth Dominion and Majeſty.

76. But that the Image weareth a Crowne with twelve Starres upon the Crowne, it ſignifieth, that the Deity is above the Humanity, and that *Mary* is not God himſelfe; But the Crowne ſignifieth God, and the Starres [ſignifie] the Spirits of God: *ſix* in the Deity, and *ſix* in the Humanity: for God and Man are become one Perſon; Therefore *Mary* alſo weareth *all* [the twelve Starres] for wee are Gods Children.

76. Seeing then, that the number *Twelve* containeth *two* Kingdomes in the *Doubled* Number [of *ſix*] viz. an Angelicall and a Humane, each in the Number of ſix, which together make Twelve, ſo alſo the two Kingdomes have *other two* numbers of *ſix* in them; (*viz* the Fire, the Kingdome of the Abyſſe; and the Aire, the Kingdome of [x] living Creatures and all Earthly things;) and theſe have *each* of them in the Centre, the number *ſix*, according to the ſix Planets, Earthy, and according to the ſix Planets, fiery, which now together make the number of *Foure and Twenty*, which are the foure and twenty *Letters in Languages*, whence they are ſprung, and wee perceive that the Tongue ſpeaketh that which is Good, and that which is Evill, that which is heavenly, and that which is Devilliſh, according to the *two* [y] ſources of the Letters: as their proper names intimate, according to the Language of Nature.

[x] Or, *Beaſts.*
[y] Or, *properties.*
[z] Or, *Trinity.*

77. Now when *this number* according to the [z] *Number Three*, is numbered to *thrice* foure and twenty, (as indeed the number Three doth manifeſt it ſelfe in *Three* Kingdomes and Perſons, and according to the Number Three all is Threefold, but according to the Creatures all is Twofold) then the ſumme is *ſeaventy-two* in Number, which ſignifie and are the *ſeaventy-two* Languages, which ſignifie *Babell*, a Confuſion and Wonder.

78. If wee ſhould goe on here, wee ſhould ſhew you the Whore and the Beaſt, which the *Revelation* ſpeaketh of, and moreover *all the Wonders which have been ſince the world began:* the Greateſt Secret Lyeth herein, and is called *Myſterium Magnum*, The Great Myſterie, and *all the Controverſies* in matters of Religion and Faith ariſe from hence, and all willing Evill and Good.

79. *The Seaven Spirits*, wherein the Sonne of Man conſiſteth, in the

the *Revelation*, are the seaven Spirits of Nature: one of them is the Kingdome, and the *six* are the Centre of Nature (*viz.* the) Heavenly, if this be set downe according to the [a] *Humane Number*, it maketh the number *Twelve*, and according to the two Kingdomes, *viz.* the Kingdome of God, and the Kingdome of this world, out of [b] which the Faithfull are Generated, then there are *Foure and Twenty Spirits*, which are *the Elders before the Throne of God, who worship God, and the slaine Lamb*; consider it well.

[a] *Number of a Man.*

[b] *Two Kingdomes.*

80. Wee further intimate concerning this world's Centre of Nature, thus: The Birth of Life windeth it selfe like a wheele *inwards* into it selfe, and when it cometh to the innermost point, then it attaineth the Liberty, yet not [the Liberty] of God, but onely the Tincture, out of which the Life burneth.

[c] *Snatch.*
[d] *Extra.*

81. For that which will [c] catch hold of God must passe through the Fire: for no substantiality reacheth God, unlesse it subsist in the Fire, understand, in a *peculiar* Fire: if that should kindle, the world would melt away: Wee meane not the Fire of the Out-Birth, which is no Fire, but onely a sharp fierceneſſe, which consumeth the outward Substantiality which springeth from the water, *viz. Wood and Flesh*, but doth not stirre the Inward Fire in Stone.

82. Therefore observe it; the Liberty [d] without the Nature of this world, is onely the Eternity *without substance*. Now as the Eternall Centre generateth it selfe out of the Desiring of the Eternall willing, as is mentioned before; so hath also the other Centre of the Third Principle, (through the Word *Fiat* in the Out-birth, out of the Eternall,) generated it selfe [in like manner].

[e] *The Twelve Signes in the Zodiack.*
♈ Aries.
♉ Taurus.
♊ Gemini.
♋ Cancer.
♌ Leo.
♍ Virgo.
♎ Libra.
♏ Scorpio.
♐ Sagitarius.
♑ Capricornus.
♒ Aquarius.
♓ Pisces.

83. For from the first Creation of the first Day, the Outward Centre of Nature had wound it selfe Thrice about (understand before the Sun and Starres were corporeally created), and had attained *Six* Formes, *Three* superiour and *Three* inferiour: and there are alwayes *Twelve* of them that belong to *one* Forme of the Centre: where there is alwayes a *Signe*, understand, the [e] *Signes in the Eighth Spheare* (in the Crowne).

[f] 1. ♄. Saturnus.
[g] 7. ☽. Luna.
[h] 2. ♃. Jupiter.

84. [f] *Saturne* with his harsh strong attracting and cold, is one Forme and Spirit in the Centre, which shutteth up the Abysse, and maketh darknesse in the Deepe, and attracteth the Substantiality of the Outward power of this Principle, and the Centre windeth about like a wheele; and that which is concrete standeth over against Saturne, as in a wheele, and is called *Mende*, [the [g] *Moon*] in respect of its property, which would be too large to set downe in writing.

85. Then the wheele windeth further Inwards into it selfe, and maketh [h] *Jupiter*: for Saturne with its attracting desireth the Liberty of the Divine Substance, but he maketh *Him* [the Braine;]

for it catcheth with its desire the power of the Liberty, and not the Liberty of the Divine Majesty it selfe, which is without substance.

86. But because there is understanding in the Power, and yet the Power cannot in its own might awaken the understanding; therefore Jupiter desireth a Life in the Power, and that is about on the wheele [l] *Mercurie:* for the wheele is alwaies winding about, and Mercurie is a stirrer, a maker of a sound & a noyce, and yet hath not the life, for [k] that existeth in the Fire; and therefore it desireth the fierce stormy Turbulency, which striketh up the Fire; and that about on the wheele is [l] *Mars*, which is a rager, stormer, and striker up of the Fire.

16. ☿ Mercurius. [k] *The Life.*

13. ♂ Mars.

87. But now the Foure Formes cannot subsist in the Fire: for they have Substantiality, and the Fire desireth Substantiality, (for the Fire it selfe subsisteth not, if it have not fuell to feed upon) which Substantiality desireth Meekenesse, and that about on the wheele is [m] *Venus:* for it is the Meekenesse of the outward Nature, and maketh Love; for it is that which the other five Formes desire: for every Forme windeth it selfe inwards and desireth the Liberty of God, which is meeke stillnesse, and as *nothing*, and yet is *All:* and if they have the Meekenesse, which also maketh water [to be], then the water is Thick, and is like a duskinesse which desireth Light, and becometh pregnant with it, so that the Meekenesse, *viz.* Venus hath a lustre of its own above all the Starres in the Firmament; for the desiring catcheth the Light.

5. ♀ Venus.

88. Now the Light is without substance, and only still and meek, which desireth life and spirit, and yet can produce no life nor spirit out of the Water and Meekenesse: therefore Venus desireth with its Meekenesse and Light, the Heart; that is, the power and vertue of all Formes, and so it catcheth the Heart, which about on the wheele, in the Point, is the [n] *Sunne*, which is the Heart of all the six Formes, and they are the formes of their Heart, which together is a life. Now if that were unstedfast and should [o] passe away, so often as the wheele windeth once about, and though it would be long, it would endure but *a Seculum*, Age, or Terme of *Nine and twenty yeares.*

4. ☉ Sol.

[o] Or, *move about.*

89. Now *the seaven Formes* desire Fire, [being the Eighth Number] [and the Eighth Number desireth a life,] which may continue, for the Heart is not alive without Fire, and [therefore] the Heart catcheth hold of the *Fire:* and that fire is fierce and consuming, and consumeth all the seaven Formes of the Centre with their Substantiality.

[*The*

[*The Heart ſtandeth between two Worlds.*]

90. Thus the Heart is in Anguiſh, *vexed* within and without, for it hath nothing more in the ſubſtantiall life outwardly, though it ſeeketh yet it findeth nothing, and yet ſeeketh with anxious longing, and penetrateth through all formes, and ſeeketh mitigation of the Fire, and yet cannot ſo finde it neither.

91. Thus all the ſix formes of the Heart receive the vertue of the Sun: for it penetrateth mightily into all the ſix Formes, and ſeeketh reſt and eaſe, and if it finde not that, then it preſſeth in it ſelfe forth from it ſelfe through the Fire, and deſireth *the Eternall Liberty*, and attaineth the Liberty through deſiring, and yet cannot be Free, for the ſharpneſſe of the Fire is in its deſiring. But the Liberty attracteth it ſelfe in the deſiring in the Fire: for the deſiring preſſeth into it [*viz.* the Liberty].

92. Thus the Liberty ſharpneth it ſelfe in the Fire, and appeareth through the Fire as a flaſh [of Lightning] that is the Glance and ſhining of the Sun, and that ſharpned Liberty deſireth its Eternall Delight, *viz.* its meeke ſtill vertue, and preſſeth inwardly into it ſelfe into the vertue: and that Eternall vertue in the Liberty is the [p] Eternall Word, and that Word is Generated out of the Eternall Heart, and in the Heart is *the* [q] *Croſſe of the Number Three*, and is the End of [r] Nature; and in the End is the vertue and Glance of the Libertie, which is generated out of the Eternall Centre, out of the Heart upon the Croſſe, and is called the divine Majeſty of the Eternall [t] Subſtance.

[p] *The other world.*

[q]

[r] *Heavenly and Earthly.*

[t] *Or, Eſſence.*

93. Now conſider, as the outward Deſiring of the outward Nature goeth inwards into it ſelfe towards the Eternall Heart, which is God: (for the outward Nature longeth againe after *the ſubſtance of the Liberty*, to be as it was before the Creation, that it might be delivered from the vanity, *viz.* the fierce Wrath:) ſo alſo the inward Heart longeth after the outward Nature, and would faine manifeſt it ſelfe outwardly in figurative [s] ſimilitudes, and thus the inward deſireth the outward for a figure, and the inward catched the outward in its Deſiring

[s] *Reſemblances.*

94. For *the ſimilitude* of the Eternall Centre was indeed already before the Creation of the Sunne and Starres in the outward Subſtantiality: but it was *not figured and kindled* [as a Limmer before he draweth a Picture hath an Image in his Minde, but not framed exactly].

95. Thus Gods Heart of *the Number Three*, put its will into the aſtringent *Fiat*, into the Matrix of Nature, into the Heart of the Our-birth, into the Firmamentall Heart, *viz.* into the Place of the Sun,

Sun, and Created with the Spirit of his Mouth [the ſpirit of the ſoule] through the *Fiat* round about on the wheele, the [a] ſeaven Formes of the Centre of Nature, for as the wheele turneth and windeth ſo went the *Fiat* alſo Magically, in the middeſt in the willing of the wheeling.

[a] Aliter, *ſeaventh Forme.*

96. And ſeeing the Out-birth of the *Earth* was a ſinking downe of Death, therefore the Life turned away from that Death *upwards*. And you ſee that the *Three Planets*, viz. the Formes of the Centre of Nature (which make the Spirit of the Centre and the Houſe of the Spirit,) ſtand upwards above the Sun, as the life in its beginning taketh its Originall: and the *Three* which belong to the body and to Mobility, beneath the Sun one under another, even as the Corporiſing taketh its Originall, and the Heart, *viz.* the *Sunne*, in the *middeſt*; and the forme ſtandeth right upwards towards the firmament, as a Man.

♄ 1.
♃ 2.
♂ 3.
☉. 4.
♀. 5.
☿. 6.
☽. 7.

97. Which you are to underſtand thus: obſerve, above the Heart, *the Sun*, ſtandeth *Mars*, which is the ſtriker up of the Fire, and a kindler of the Heart, and a breaker in pieces of the Eſſences, that the thick Subſtantiality may not remaine covered and ſtifled, it breaketh that, ſo that the Spirit can awaken the [x] faculties, for it maketh the Tincture in the Sun.

[x] Or, *ſenſes.*

[*Mars* is Poyſon and Anger, and denoteth the fierceneſſe of the Fire, as is mentioned before concerning the Centre: it is the bitter raging Forme in the Wheele, and cauſeth the Eſſences in the flaſh of the Fire: It is a cauſe of the Life. The *Sun* and *Mars* have together the Tincture-Life: and *Venus* with *Mercurie* and the *Sun* have the Spirit-life, *viz.* the Aire; that is the Feminine Life, underſtand the Matrix, *viz.* a female Life of all kindes].

98. And above Mars ſtandeth *Jupiter*, which is the power and vertue of the Heart, (to which, Mars giveth its fire-life which it receiveth out of the Heart of the Sun) that maketh *the Braine*, wherein Mars can dwell.

99. And above that, ſtandeth *Saturne*, which attracteth the vertue, and maketh for the ſpirit a houſe, *viz. the* [y] *Brainpan*, and maketh the Subſtantiality, as the skin upon the Body; thus the Outward life upwards from the Sun, [or Heart], is the Head, a houſe for the Spirit, which taketh its originall in the Heart in the Fire, and dwelleth in the Head in the five ſenſes in the Aire-Life.

[y] Or, *skull.*

100. And *under* the Sun downwards, is *Venus*; which taketh its originall, from the preſſing forth out of the Fire, out of the Tincture, and therefore hath *its peculiar luſtre*, it maketh Water and Love, and is a ſincking downe, for it is a cauſe of the Suns Subſtantiality, and a beginner of the Inferiour [z] Body, alſo it hath the Tincture, and is a cauſe and beginner of the Seede *to another Centre*,

[z] Aliter, *Life.*

ste, to Propagation; for it strengtheneth it selfe with the superious power and vertue, and receiveth therewith the forme of the Spirit, both from the Heart, and from the Braine: for all Formes desire to have it, and doe mingle with it: for it is Love and [a] Meeknesse. Thus it hath the power and vertue of all Formes, and is a pleasant [b] Lutinist: for it singeth a song, that they all love to heare and [c] relish; which ought to be well considered.

[a] *Kindnesse.*
[b] Or, *Musician.*
[c] Or, *feele.*

101. And below Venus is *Mercury*, to whom Venus give its vertue, together with its sincking, and therefore Mercury is so pleasant and loveth to [d] talke of all the [e] Ingenuities of Nature, it is a nimble sudden awakener of the Seede which Venus giveth to it: for it will [needs] awaken *the Body* [or bring the body into being], and because it hath much skill, therefore it will [f] wander into every thing, and giveth speech to the Body, and awakeneth the Body, and giveth it senses, especially in the Braine, and in the Matrix of the Seede.

[d] Or, *Witts, feats, and devices.*
[e] Or, *converse and meddle in every thing.*

120. Under Mercury standeth *the Moone*, and there the sincking standeth still, and is a substance mixed of all: it affordeth the Carcasse, and all that belongeth thereto: it taketh all to it, and maketh the whole Image as a Beast; it is the *Corporeity:* Venus congealeth it; it retaineth all; for it letteth nothing sinck downe, and it standeth alwayes in feare of falling, in respect of the *Earth*, which standeth under it; for it feeleth the Anger in the Earth; and therefore is affraid, and doth not sinck downe, but runneth and maketh hast about, as if it were fugitive: it is a false thing, for it desireth both that which is superiour and that which is inferiour, and *flattereth* with the Centre of the Earth, and with the Centre of the Sun.

103. And as this *Dominion* or *Goverment* in it selfe is, so is the Dominion in every Creature, also their life standeth thus: and you see how *the Wheele* turneth round, as [in] the Centre, and the body with the Essences standeth still.

104. The *six Planets run round about the Sun, as about their Heart,* and afford vertue to it, and draw vertue from [g] the Sun: so also the life windeth it selfe thus about the Heart, and penetrateth into the Heart; for the Spirit-Life penetrateth to the soule, *which* burneth as a light, out of the Heart, out of the Tincture of the Heart, and windeth it selfe inwards thereinto, and they alwayes drive forth one another: and so this forme is as *a turning Wheele:* for the Life of the Spirit is thus in its Originall.

[g] Aliter *in the Sun.*

105. They who say, *that* the Sun [h] *goeth forth*, speak as the blinde doe of colours, and have never knowne the Centre [of Nature] yet they are not to be blamed for that: for it was reserved [or sealed] till *the Seale of the Sun* opened it selfe, *at the seventh sounding of the Trumpet.* Observe this, it is no fiction or boasting: it doth con-

[h] Or, *runneth a course round about in an Orbe.*

Note.

concerne you all, or elſe you will die in blindneſſe, for which God is not to be blamed.

106. The World after the Fall hath but *one Eye*, for it hath lived under the *ſix Seales*, underſtand, under the *ſix Planets*, with its knowledge: but you [h] ſhall ſee the *ſeaventh Seale with the Eye of Sol*, wee heere ſpeake what wee know.

[h] *You ſhall ſee with ſolar eyes in the time of the ſeaventh Seale.*

107. Underſtand us aright, thus, wee will give light to thoſe that hardly apprehend it: Behold and obſerve: The *whole Government* of this world in every Life cometh from the *Conſtellations* good and evill: and they are alſo the cauſe, that the foure Elements, Fire, Aire, Water, and Earth, were ſtirred up: elſe all in this world would be ſtill.

108. And ſo now you ſee the upper Government, eſpecially in *the ſeaven Planets*: for they are the Government or Dominion of the Spirit, and that is *two-fold*: They have the Tincture-Government, *viz.* the Fire-Life, and alſo the Aire-Government, *viz.* the Water-Life: the Three Planets above the Sun, doe together with the Sun manage the fire-life and Government: and the Three beneath the Sun, are the going forth of the fires-Tincture, and are a fincking downe, and doe together with the Sun manage the Aire-Government, and have the female kinde, for they have the Subſtantiality of the Matrix, and the Tincture of the Upper Matrix; the *Tincture* retaineth the ſoule, and the Nether *Matrix* of Venus [retaineth] the Spirit

109. Thus the Upper deſireth the Lower, and the Lower deſireth the Upper, and is indeed but *one* body: for Sol is the Heart, and hath the Luſtre of the Majeſty of this [outward Third] Principle.

[i] *Of Sexes.*

110. Thus you underſtand the *Two* [i] *kindes*, the Male and the Female; The [Male or] *Man* is the *Head*, and hath in him the Upper Government with the fire of the Tincture, and he hath in his Tincture *the ſoule*, which is deſirous of Venus, which is the Corporeall Matrix: for the ſoule will have ſpirit and alſo body, and that hath the Matrix of the [Female or] Woman.

111. And the Lower Government is the [Female or] *Woman*, and her Government conſiſteth in the Moone: for Sol affordeth it Heart, and Venus [affordeth it] Tincture, and yet hath no fiery but a watery [Tincture]: and therefore [k] it affordeth the Aire-Spirit, and her Tincture doth *not* ſtand in the [l] *Wiſdome*, and therefore *the Man muſt Rule her*: for the Tincture of the Fire is the ſharpe Tryall of every [m] Subſtance.

[k] *The Moone.*
[l] Or, *Wit.*
[m] Or, *Thing.*

112. Mercury is the ſtirrer up of [n] *their* Tincture: *and therefore they are ſo talkative*, and the Moone hath [o] their Matrix, which is out of all the Planets, and is afraid of the Earth, and therefore maketh

[n] *Womens.*
[o] *Moone.*

maketh such hast, and taketh vertue and power in the wheele, from all the Planets and Starres, *where ever it can*; It desireth Sol vehemently: and therefore draweth also his Lustre to it selfe; and as the Moone longeth after the Sun; for it selfe is of an earthly quality, and desireth the Heavenly Heart: so also the Feminine Matrix longeth after the Heart of the Man, and after his Tincture, viz. *after the soule*: for the soule is the Eternall Good.

113. Thus Nature longeth after the Eternall, *and would faine be delivered from the vanity*. And thus the vehement desire in the Feminine and Masculine ? Gendet of all creatures doth arise, so that one longeth after the other for Copulation. For the body understandeth it not, nor the Spirit of the Aire, onely the *two Tinctures*, the Masculine and the Feminine doe understand it, for a Beast knoweth not what it doth, only the Tinctures know it, which drive it thus.

? Or, *Sex*.

114. For the *Fiat* sticketh in ? *them*, they must manifest the great Wonders of God: For *the Spirit of God moveth upon the Waters* of the Matrix in Venus, and in the Matrix of Jupiter, (*viz.* in the Matrix of the Braine) and leadeth the *Fiat*.

? *The two Tinctures.*

115. For the Heart hath the Matrix of Venus; and the Braine hath the Matrix of Jupiter; thus *the Spirit of God rideth upon the wings of the Winde* in his own Principle: and yet goeth forth from the Father and the Son, in the [continuall] Creation, and openeth the Wonders, which were secret from Eternity in the Wisdome: and therefore he is the Workmaster of Every Being, and is sent of God to that purpose.

The Tenth Chapter.

Further of the Creation of Every Being: And how Man may seeke and finde himselfe: Also how he may finde all Mysteries, even to the Ninth Number *and no Higher.*

1. OUr seeking in the Starres, and Elements, supposing to finde the Mysteries of Nature, is but labour in vaine, you finde no more but one Eye, and see with but one Eye, and when you suppose you have found *Sol*, you have scarce found *Luna*, but onely a Glance of Sol, and are far from the Heart, and doe but run with the Moone about the Centre.

2. There is but *one way*, which you must goe, if you will finde the Great Mystery, *Mysterium Magnum*, for if you should seeke in *Luna* all your life long, it would be wholly in vaine: your *desire* would remaine to be but *Luna*: if you should take great and hard labour and paines in *Mercury*, and suppose the Stone lyeth therein, your *Alchimy* would prove but dung and drosse.

3. When you come into *Venus*, you suppose you have *Sol*, and that it is Gold, but it is the Woman [or female] and hath onely a watery Tincture, her life is Aire, and so you vainly labour [a] in the *Body*: but if you take the *Spirit* of the Tincture, then indeed you goe in a way, in which *many have found* Sol; but they have followed on the way to the *Heart* of Sol; where the Spirit of the heavenly Tincture hath laid hold on *them*, and brought them into the Liberty, into the Majesty, where they have then *known* the Noble Stone, *Lapis Philosophorum*, the Philosophers Stone, and have stood amazed at Mans blindnesse, and seene their labouring in vaine.

[a] Or, upon the Body.

4. *Would you* faine finde the Noble Stone, behold wee will shew it you plaine enough, if you be *a Magus*, and worthy, else you shall remaine blinde still: therefore fall to work thus; for it hath no more but *Three Numbers*: first tell from *One* till you come to the *Crosse*, which is *Ten*, and is a Crosse Number (from one to Ten is one Number) but you have power only over the *Number Nine*, you must stay at the *Tomb*, for it is the End of Nature, which the Creature ought not to search into: If the Creature stay under the Crosse, it remaineth in the conceived will of God: and then it hath * *Ten times Ten*, that is, an *hundred*, and † *Ten times an Hundred* is a *Thousand*: and there lieth the *Stone* without any great paines taking, for it is pure, and is not defiled with any Earthly Nature: Make it thus, as I have written above [in the ninth Chapter] concerning *the Centre*: Transpose the Planets that are about the wheele; and take alwayes one Masculine, and then one Feminine, one for the Spirit of the soule, and the other for the Aires Spirit, you need *not* take care for the body; for each Planet maketh a body to it selfe well enough according as its desire is: Begin with *Saturne* (for he is the first to the Fire-Life to the Noble Tincture): and then goe about the wheele to *Luna*: for you must alwayes take one Planet for the Life of the Tincture, and then one for the Spirit of the Aire, for the one subsisteth not without the other, or else you get a Spirit without a Body, a fire-spirit, which burneth in a Lanthorne like a kindled Fire, but *it yeeldeth nothing*, it is onely a meere Pride, willing to be, without a Body.

☩ X. 10.

* 10.
10.
† 100.
10.
1000.

5. Goe thus about in the wheele to *Sol*, which is the [b] *seventh* Number in the *first Number* [or account]: and when you get into that, you suppose you have the Stone; but it doth not prove fixed,

[b] 9th. Number.

Mars destroyeth it: goe on further through the Suns fire, which is the [c] *Eighth Number*, & when you come through it, lay hold through the Tincture on the Eternity [which] is the [d] *Ninth Number*, and bring that upon the Crosse, upon the [e] *Tenth Number*, which is the End of Nature; heere handle the stone, and take as much of it as you will, no fire will destroy it: it is free from the Wrath and Outbirth: its Splendour and Light standeth in the power of the *Majesty*: its Body is out of the Eternall Substantiality, its number upon the Crosse is an Hundred, and in the Majesty a Thousand.

[c] 8th *Number.*
[d] 9th *Number.*
[e] 10th *Number.*

6. Wee give this to the Seeker: for none finde the Stone in *Luna*, unlesse he come upon the Crosse into the *Tenth Number*: and then if he long further to seeke this world, and would faine have the splendour of this world, and desireth *the Stone of this world*, viz. in Metalls; let him goe thus from the inward into the outward; let him goe into *Luna*, and divide or break it into a Thousand Parts, and give it a little of *Sol*, but if its [f] covetousnesse be great, then give it a seaventh part of *Sol*, and then it is [g] compleate.

[f] *Hunger and thirst.*
[g] *Made bright and beautifull.*

7. For all the Planets and Starres run after the Heart, every one of them taketh strength and vertue from the Heart, and maketh to it selfe its own Body; for *Luna* is out of all the *six* Planets, and hath even *Sol*, but not the Heart; for it hath Sol onely in Desire: as you see that it shineth with [h] *Sol*, and not with a splendour of its own: and therefore *the Spirit of the Heart* must be added to it, which was pure before, and then all the Planets resort to it, each of them desireth the pure childe, and each [i] buildeth its house therein: But looke to it, have a care of *Venus*, that it may not by *tattling* bring its feminine Tincture therein: for it appeareth bright and faire: but it is a Woman, and maketh a dark Body, and quickly devoureth *Sol*: keepe black *Saturne* in *Mars's* heate, and so at length bounteous *Jupiter* will appeare, who is courteous and kinde, and hath the superiour House, the House of the Spirit of the Tincture, when it is come out from black *Saturne*, then *that is the Mercuriall Stone.*

[h] *With the light of the Sun.*
[i] *Erecteth its Habitation.*

8. Trouble not your selfe so very much and long with *Fire*, it affordeth no more then it is able: or else you Number back againe into losse, indeed not into perdition, but yet *in Solem Hungaria*, into the *Sol* of *Hungaria*: *Venus* exulteth the more, but your covetous hope and expectation is disappointed and taken away: Although indeed you ought justly to rest satisfied in the *Tenth Number*: for the riches of this world is but dung [and drosse] and if you attaine to the *Tenth Number* with your former preparation, you need not take so great care about the *Number Thousand*: it standeth upon the Crowne of the Virgin, in which are set *Twelve Starres*: *six* [of them] Divine, and *six* Humane: [k] the Crowne hath the Number Thousand, and the Virgin the [Number] Hundred.

[k] *The Number 1000. is the Number of the Crowne: the Number 100. is the Number of a Man.*

9. Christ saith; *Seeke first the Kingdome of God, and all other things will be added to you.* All lyeth in the willing, for the willing maketh the desire, and the desiring receiveth: where nothing is, though indeed there is something there; yet it is hidden to us Men, unlesse a Man have *attained* the Stone upon the Crosse, and then he findeth where Reason saith there is nothing; for that which hath not been from Eternity is not at all, and thereof wee know nothing, we know onely of that which is, and hath ever been, though indeed *not manifested to us Men*, but yet is of God in his Wisdome, from Eternity to Eternity.

10. Therefore, although wee speake of *two* Kingdomes, *viz.* of the Kingdome of God, and of the Kingdome of this World, in that manner as if we saw them with bodily eyes, let it not seeme a wonder, if God reveale himselfe in Man, then is he in *two* Kingdomes, and seeth with *twofold Eyes*, and yet this way is not so hard and difficult, as Reasons seeking in outward things: *it lyeth all in the willing*; the outward willing must enter into the inward, it must deny it selfe, as if it were dead to the outward, and had no life in the outward, and yet liveth: as God liveth and is in the outward, and the outward is dead to him, so that it cannot apprehend him; so also *thou O Man*, thou art with thy soule in the inward: but thy soules will hath turned it selfe about with *Adam* into the outward: therefore if thou wilt behold God and the Eternity, *turne* thy selfe about with thy will into the inward; and then thou art as God himselfe; for thou wert thus created in the beginning, and thus thou liveſt according to the *inward* will unto God, and in God, and according to the *outward* [will thou liveſt] in this world; and hast *both* Kingdomes thy own, and art indeed *rightly* an Image and similitude of God; thou searcheſt out *all things*, and findeſt that which lay hidden in secret; for thou findeſt that in the Eternity, and beholdeſt it standing backward in the Out-birth in the Figure.

11. The Ground of the Creation of this world, Is much easier to be knowne in the *Inward Man*, in the Will of God; then visible things to the *outward* [*Man*]: the outward knoweth lesse, that which he seeth with his eyes, and taketh hold of with his hands, heareth with his eares, smelleth with his nose, and tasteth with his mouth, then the inward doth the *Ground* and the Existency of the outward: The Inward seeth indeed the Creature in the Ground of it, but is as it were dead to the outward, and yet liveth therein; and in that he liveth to the outward, he liveth to God, in regard of his Works of Wonder, in that he manifesteth, and bringeth into *Being*, that which standeth hidden in the Figure.

12. And yet wee say still, that the Eternall standeth in the willing, and the will maketh desiring, and in the desiring standeth the

Figure

Figure of the willing. Thus it was before the Time of this world: But when God moved himselfe in his willing, he so created the desiring, that it stood in a *Being*, and other then this very thing wee know nothing.

13. Therefore now the desiring, is another thing then the willing, for the willing is *without* Beeing [or Substance], and the desiring *maketh* Beeing: and so out of the Eternall Nothing is come whatsoever is, and before there was nothing, but onely a willing, which was a Virgin without Image, and yet was *a figure of an Image* in the willing: and this figure hath discovered the Spirit, and created it into a Beeing [or Substance], as wee perceive in the Forme of this World: the Figure hath caused the Spirit, that it hath [l] Expressed the Wonders in Figure, and that is the *Matrix* of the *Generatrix*, and that is the Spirit of this world: for the Spirit could [l] expresse nothing but a similitude of it selfe; for there was nothing else.

l *Spoken forth or Created.*

14. Therefore wee demonstrate the Creation to you thus; for to create signifieth to comprehend in the willing, whatsoever standeth in the figure in the willing: for when a *Carpenter* will build an house, he must first Frame a *Modell* of it in his willing, how he will build it, and then he buildeth it according to the Modell of his willing.

15. Thus also hath the Spirit of God *framed* in his will a Modell after his likenesse, and so created that *Modell*: for you see in this world, that when the Spirit through the word *Fiat* (upon the *First Day*) created the Out-birth in the Wrath, *viz.* Water and Earth; he comprehended the Figure in the Will; and that was the Heaven, which he created on the *Second Day*, and tryed the Work on the *Third Day*, and suffered to proceed out of the Earth, formes and Images out of the Essences, *viz.* Trees, Hearbs, and Grasse, which were Images of the Essences of the desiring: but the Image of the Spirit remained still hidden; and yet was in Beeing even *unto* the *Fourth Day*. (Heere understand) a Day without the Sunne, is one turning about of the wheele of Nature in the desiring of the willing, and the Inward Will hath the *Number Six*, according to the six Spirits, and the outward [Will] in the desiring of the Figure hath also the *Number Six*, according to the similitude of the Spirit, and the *two* Kingdomes [*viz.* the inward and the outward] make with their Number Sixes [m] *foure and twenty*; which divide themselves into *foure* parts, *viz.* six before noone, and six after noone, six before midnight, and six after midnight, till the beginning or morning againe.

m *The twenty-foure houres.*

in 4 *Quarte s, Morning, Noone, Evening, Midnight.*

16. And according to this, the Spirit in the desiring did set a *signe*, and a Reckoning, whence Times and Yeares proceed, which were not

Sun

not before; for Every Number [of the] *Twelve*, which is heavenly Divine, and Earthly, humane or Beastiall, hath a *figure* in the Firmament, which the Spirit created into a visible *Being*, together with the *Crowne* of the Centre, which is the [n] Circumference of the *Constellations*. And wee give you notice, that the Creating of the Spirit, is a-going forth out of it selfe into the outward. For *in Loco Solis*, in the place of the Sun, is the Point, where the Spirit created the similitude: for the word *Fiat* stood there, and went forth from the inward *Number Ten* as a Body, & that is *Luna*, and in such a comprehension was the manner and forme of the Deepe apprehended: and the Spirit went forth, and drave the Essences of the Centre even to the Crowne: and there [o] comprehended them with the Signes, and all Formes of the Image, which stood in the Virgin in the Figure in the Willing, and they are the *Starres*, and created them as a Circumference [or Sphere] of the Spirit, and they are all together a Body of that Spirit which is called *Sol*: for there the Eternall Spirit hath comprehended or conceived the similitude of the Spirit [of this world]: and it goeth thus forth out of the Naturall Body of this World, as a Spirit: even as the Eternall Spirit [goeth forth] out of the Eternall Centre of Nature, out of the *Number Ten*. And as they have ordered themselves with their Revolution in the *Three Dayes*, understand, before the Sunne [was], so they also remained standing in the *Fiat* in that [p] Order, and are not materiall or palpable, though as to the Eternity it is a materiall being, but *not as to Us*, but they are Powers; an Out-Birth out of the Eternall hidden and secret Centre, and a similitude of the Eternall, and have *power* and strength to shapen and figure Bodies and Images, according to all the properties of Every Starre.

17. Understand us thus; Out of the Place of the Sun, *Ex loco solis*, goe forth the Manifestation *of all the Starres* & Elements, and all the Starres are the Suns Children, even unto *Saturne*, which is the house of the Sixfold Spirit: for the Planets are the Spirit, and the Crowne which is the [q] Uppermost [is] the Body; and is in that manner as wee have mentioned before concerning the Centre of Nature, and concerning the Thrones of the Angells. Very great things are heerein conteined, which wee justly conceale, because of the wickednesse of the World, which if they knew them, they would *misuse* the powers of Nature to their covetousnesse and falshood.

18. Therefore wee tell you, that those to whom the *Number Ten* is opened, have it also given them into their Will to speake *no more* then what is requisite and necessary for the World, and that at all times as need requires, and is knowne in God.

19. Thus wee give you to understand, how God on the *Fourth Day* created the Sun, and with that Leading Spirit the Starres also, and

[n] Or, *Sphere.*

[o] Or, *framed them into the Signes.*

[p] *Ordinance or Course.*

[q] *Uppermost Starres.*

and what they are, being together nothing else but a *life* according to the similitude of God, *wherein* the Eternity hath manifested it selfe in a *Beeing*.

20. On the *Fifth Day* God moved this Beeing and Life, and set the *Fiat* therein, and created out of the Matrix all kindes of similitudes according to every forme in the Spirit: and in this Creation now hath the *Third* Kingdome, *viz.* the Kingdome of Anger, pressed hard in with it; and there went forth all manner of Beasts, Fowles, Fishes, Wormes, and whatsoever moveth and liveth; all went forth out of the outward Matrix, and stood upon the Earth: and in the Deepe went forth all sorts of Spirits of Fire, (such as are the *Ascendents* and *Phœnix*,) and in the Aire also all sorts of Spirits, according to the Substantiality of the Aire, and in the Water, and in the Earth, all sorts of Spirits, every one according to the property of its [s] *Mother*; and the whole Deepe between the Constellations, so far as the Word gave it selfe in unto the Creation, is nothing but a *Life* and *stirring* of Spirits.

[s] Or, *Genetrix.*

21. Now Reason asketh: being the *Devill* dwelleth in this world, and hath his Princely Dominion there, where abouts doth he dwell then? Behold O Man, consider this well. There are in the whole Deepe no more then *seaven* [t] *Revolutions*, which roule and turne about like a wheele, or as the Life windeth it selfe about the soule; and the *Heart*, as the Centre *standeth still*, in the *midst*, that is, *the* [u] *Sun*; and the [t] Revolutions about the Sun, are *the six Planets*, as Spirits of the Centre, and the *seaventh* Revolution is the *Earth*, which turneth it selfe, *once about* in foure and twenty houres, and runneth along in the course of the Planets, *once a Yeare*, and besides carrieth the *Moone* with it, *about the Sun*, as the others doe also, but some in shorter and some in much longer Time: as first [u] *Saturne* in Twenty nine yeares in respect of his large Course; But the [x] *Moone* which runneth back doth it every Moneth. Twelve times in a yeare, and passeth [y] somewhat on yet further [in a Thirteenth Revolution].

[t] Or, *Orbs.*

[u] *Note the Sphere of the Orbs with the* Sun standing still, and the Earth having its daily and yearely Course.

[u] ♄ *in* 29. *yeeres.*

[x] ☽ *in* 1. *Moneth.*

[y] *Some dayes over.*

22. Now *this together* maketh the wheele of the Earth; wherein standeth the *Verbum Fiat*, which hath driven the Devill out from this Circle, and so he dwelleth without this Circle, and there is a great Darknesse about the Crowne of Starres in the Firmament; so that many Starres in the Firmament *are not seene* because of the Darknesse, and that otherwise hath a great signification as to Men, which we would indeed make mention of, if the world were not so madde, and suffered the *Devill* to drive it, who derideth *all manner of Revelations*, that thereby *he* may blindfold Men; It shall in the Last Time stand manifest to the Children, which see with *both* Eyes, [*viz.* with the Eye that seeth into the Eternity, and the Eye that seeth into that which is Temporary].

23 Thus

23. Thus the Devill dwelleth neere us, and yet hath a Princely Dominion much deeper, neerer towards the Constellations in the midst [amongst them], where it is darkest: for he * may not come neere the *shining* Lustre of the Starres: and so is as a Prisoner, and dare not Touch the *seaven* Governments of the word *Fiat*, and hath no power therein, and so is the poorest creature in the Crowne.

* *Dare not, or liketh not.*

24. *This* cannot be described by a Circle, for the Sun standeth innermost in the most inward Circle, and the other [Planets] alwayes further outwards, even to the Crowne which includeth the outwardmost Heaven: and it cannot be understood [by outward Reason] but the Spirit *understandeth it* in it selfe; for as * it is, so is *this* Circle also: neither can it be set downe in writing, for the Life windeth it selfe *inwards* to the Sun: and so also the Spirit of Life in Man windeth it selfe *inwards* into the soule, as you may consider, concerning the Three Principles, where the outermost is also the innermost, which the outward spirit of our reason cannot conceive, for *it* is but *One* and not *Three* in Number: But the spirit of the soule, if it be turned about, so that it looketh with its own eyes into the innermost, and with the Eyes of this world into the outermost, understandeth it: for this is *the Vision in Ezekiel*, of the Spirit * with inward and outward Eyes, where the Spirit goeth right forward whereseever it goeth.

* *The Spirit.*

* *Having eyes within and without.*

25. Although the wise *Magi* and *Mathematicians* have made a Sphere and described the Wheele, yet that is not enough: it is indeed a *help* to the unskilfull to consider of the *Mysterium Magnum*, the Great Mystery: but the wheele hath a much more subtile understanding, and cannot be made in any Circle after this manner: for it goeth into it selfe towards the Heart of the *Sun*, and out from it selfe towards the *figure* of the Substantiality; it driveth upwards and downwards, for the Spirit of the Tincture, *viz.* the right fire-life, driveth *upwards* inwards towards the Liberty of God, and yet desireth the Spirit of the Substantiality, which driveth *downwards*, for without that, the fire-life doth not subsist: thus the fire-spirit turneth it selfe about, as it were *sidewayes*, and alwayes reacheth after the spirit of the Substantiality, and the spirit of the Substantiality flyeth from the Fire; but since it is generated out of the fire-Life, and cannot be severed from it, therefore it is *wheeled about* with the fire-spirit: For when the fire-spirit, wheeleth to the right-side, and reacheth after the spirit of the Substantiality, then the spirit of the Substantiality wheeleth also on the left-side upwards, and that maketh a wheeling round, and one maketh hast after the other; for the substantiality flyeth from the Fire, and yet it cometh out of the Fire, as you see that out of the Fire goeth Aire, and [b] out of the Aire Water, which is the substantiality.

[b] Or, *the Aire cometh to be Water.*

26. Thus

26. Thus the Fire which is an Anguish, desireth meeknesse, and the Liberty, which is without source, [or paine], and reacheth after the Water-source: and the meeknesse, *viz.* the Water-source, desireth a Body, that it may be free from the fire and covered, and the *Fire* runneth alwayes after the *Water*, and the *Water* flyeth from the *Fire*, for if the fire should goe away upwards, and the water goe away downwards, there would then be a great severation between them, and *each* [both the fire and the water] would die and come to nothing. But being the fire inclineth towards the Water, and refresheth it selfe therein, it so preserveth it selfe, and can send forth the Spirit of the Aire againe from it selfe, so that the life *subsisteth*.

27. Thus wee shew you The Great Mysterie, *Mysterium Magnum*, that you might learne to understand, how far you should goe, and where your Number and End is; for the Fire, (c after the seaven spirits of Nature,) is the d *Eighth Number*, and is a cause of the *seaven Spirits*. Now no creature subsisteth in the Fire, for the Fire consumeth the substantiality, wherein the Naturall life standeth; But yet the Fire maketh Tincture, and that *Twofold*: one reaching inward into it selfe after the Eternall Liberty, after the still Meeknes [that is] without beeing; and the other reaching forth out from it selfe, after the outward substantiality, *viz.* after the *Oyle*, which cometh out from the Water, which is from *Venus*, and wherein its outward splendour and shining doth spring up: and in the inward *Vulture* in the desiring of the Eternall Liberty, the Majesty of the Liberty springeth up.

c Or, *according to.*

d *The* 8th *Number or Forme.*

28. Understand us rightly thus; The Fire hath the e *Eighth Number*, and the inward Tincture hath the f *Ninth Number*: and so far [onely] wee ought to goe: for the g *Tenth Number* is the Eternall Fire of God, and holdeth in the midst of its Birth, *the Crosse*, which severeth the Centre of the Eternall Nature into *two* Kingdomes: of which wee have made mention formerly: and what creature soever will goe back through it, that creature cometh through the Kingdome of God back againe into *the outermost* out from God, and out from this world back into the Centre of the Fire, as into an *Eternall Darknesse*, where the Fire is black, and a perpetuall Hunger: The kindling of the Light of the Fire standeth onely under the Crosse; in the Meeknesse, in the Ninth Number, which is a h *single Number*; the Tenth Number is a *Twofold Number*, and belongeth to Angels and Men, but they ought not to reach farther into the Centre of the Crosse, but must stand there before the Crosse of *the Number Three*, and cast their Mindes downe into the Tincture of Humility backwards into the Ninth Number, and looke forward into the Tenth Number, but with a i *Timorous* Minde, not desiring to create

e *The* 8th *Number or Forme.*

f *The* 9th *Number or Forme.*

g *The* 10th *Number or Forme in the Eternall Fire.*

h *In numeration: the Places signifie,* 1. *units,* 2. *tens,* 3. *hundreds,* 4. *thousands.*

i *Fearing God.*

and have [any thing] in the Tenth Number, *viz.* to goe back into the Centre of the Fire of God: but highly *rejoyce* before the Tenth Number Eternally, and with their ſongs of Praiſe, and *Halelujahs*, ſing; *Holy! Holy! Holy! is our God the Lord* [k] *of Hoaſts*; and that ſong is a food to the Divine Fire, from whence goeth forth in the Divine Eſſences, the Wonder, Paradiſe, the Element and Heavenly Subſtantiality, and it ſtandeth before the Number Three as a Virgin of the Eternall knowledge of God; and that is *the Wiſdome of God:* for in the Wiſdome appeareth the ſubſtantiality of all Divine Eſſences, which to write of heere wee have no more Pen nor Tongue.

[k] *Zeboath.*

29. Onely wee ſhew you, how far you ſhould ſearch into *ſuch a Revelation:* for in the *Ninth Number* you ſee all things: for it is the Tincture of the Heavenly Life, you ſee [in the Ninth Number] the [l] *Hundreth Number* of the Virgin of Wiſdome, and alſo the [m] *Thouſandth Number* of the Crowne of the Majeſty.

[l] *100th Number.*

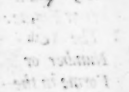
[m] *1000th Number.*

30. But you muſt *not* ſearch further, into *the Tenth Number*, there to ſearch and dive into the *Abyſſe*, elſe you goe out from God as Lucifer did, who would faine be a *Creator* in the Tenth Number, and did ſeeke [to have] the fire of the Eternall *Originall*, and therein he muſt remaine as in the Death, in the Darkneſſe, Eternally.

31. Therefore let the Reader be warned, not to dive further into theſe very deepe Writings, nor *plunge* his will deeper, then [ſo far] as he apprehendeth: he ſhould alwayes reſt ſatisfied with his *apprehenſion:* for in the apprehenſion he ſtandeth yet in the [n] *Subſtantiality*, and there he [o] *erreth not*, how deepe ſo ever the Spirit leadeth him: for to one, more will be given then to another: And this only is the Mark [to be aimed at] that every one continue ſtedfaſt *in Humility* towards God, and ſubmit himſelfe to God, that he may make the Will & the Deed as he pleaſeth. When you doe that, you are in your ſelfe as dead: for you deſire nothing but Gods will, and the will of God *is your Life*, which goeth inward even to the Thouſandth Number, and ſearcheth into the Deepe of the Deity with all Wonders: He leadeth your will, ſubmitted to him, into the Virgin of his Wiſdome, ſo that you may *behold all Wonders:* But you muſt not leave him and imagine into the Wonders, ſo ſoone as you doe ſo, you goe quite out from Gods will, which is the Eternall Liberty, and are captivated in your *Imagination:* Mark this; for Every Imagination maketh Subſtantiality, and therein you ſtand, and muſt goe out from that againe, or elſe *you ſhall not ſee God.*

[n] Or, *Matter.*

[o] *Note.*



32. Therefore Chriſt teacheth us *Humility*, *Love*, *Pureneſſe of Heart, and to be Mercifull*; and calleth upon us to ſeeke after the will of God, and to ſubmit our ſelves to it: For *in Gods will* wee are able to doe *ALL*, our own Nature muſt not doe it; but God himſelfe

is

is Zealous in Us, and he is our doing if wee work any p Wonder: For no humane soule should say or think, I will doe Wonders: *no that cannot be:* for the wonders above the outward Nature, goe forth onely from the *Centre* of the Eternall Nature out of *the Tenth Number*, which the creature *cannot* [doe:] but if it be yeelded up into the will of God, then God *in the creature* doth the Wonders: for it is his delight to manifest himselfe *in the weake*: for the strong is stiffe in his own will, and will not submit it unto God: he relyeth upon his own Wit and Reason: Thus his will is out from God, and *is able to doe nothing*: And then if he speak from himselfe concerning Gods Being and Will, he is an ignorant lyar, he speaketh not from Gods Spirit and Will, but from himselfe, from *his own Opinion*, in which there is meere doubt, and from thence ariseth the Contention about [Matters of] Faith [and Religion,] about Divine knowledge, so that Men seek God *in their own* willing and knowing; Men will needs finde God in their *own willing*; and he is not therein: for he dwelleth meerely and barely in *that willing*, which yeeldeth it selfe with all its reason and knowing, wholly to him, and to *that* he giveth knowledge and power to *understand* his Being.

p Or, *Miracle*

33. Therefore lift up your Heads and observe this, the will of God is *not* in any strife and contention, but Mans will and the Devills, it is the will of the Wrath of God; let not the flattering Hypocrites seduce you, who enter in, boasting of the *Historie*, and say; *Wee have the Will of God by us, wee are his Ministers*, looke upon us, wee are Gods *Officers*, and though wee be wicked, yet wee rightly Beare the *Office* and [dispence the] Will [of God]. O Cursed Generation of *Caine* and *Judas*, you are neither borne nor knowne in God: why then Boast you of the will of God? How can you say that you q Beare the Great Mysterie of God, whereas you are *without God*, in a strange will, and in your selfe you carry not the *Mysterium Magnum*: But *a poore Sinner*, who converteth, but is captivated by the Devill, and is in strife against the Devill; He that panteth, sigheth, and cryeth after God, he mourneth in sorrow and abstinence, to the *Office* of the r Great Mysterie, which Christ *hath given* to his *Disciples* and *Children*, who are in the will of God, and *they* have the *True* s *Key* to Heaven and Hell.

q Or, *Beare the office of dispencing the Great Divine Mysteries.*

r *The* Mysterium Magnum.

s Jus Divinum.

34. But you *Sophister* beare not the Office, while you are without the will of God; But the poore Repentant Man bringeth the *Mysterium Magnum*, the Great Mystery, *with him* to you, and rendereth himselfe up to the *Apostolicall Power*; which you have *not*, but the Church or Congregation of Christ, which is in the will of God [hath it]: and so One Faith receiveth the other, and the Church or Congregation of Christ, *Absolveth* the repentant sinner: and *not* you Sophister, who have neither vertue nor power, nor knowledge

of the Kingdome of God; but are your selfe the Devills captive, and you sit in the Anger of God: and are onely the Proud *Whore of Babell*, and swimme aloft upon the office of the Great Mysterie, and are incapable of it; unlesse you be *in the will of God*, and then you are *Christs Apostle*, and weare the Garment of *Aaron*, and *God* openeth and shutteth by your Mouth, but your naturall will doth it not, that should alwayes be dead, or else you are not capable of the Office; also in your own will, you sit not in the Office of Christ, upon *Peters Chaire*, but upon the *Stoole of Pestilence*, and are *the Antichrist*, as wee have knowne you, in the Number *Seaventy Two*, which you beare: for you are in Contention about the *Cup* of Christ, and you have it not in your Power, but the Church or Congregation of Christ, which is submitted to the will of God, *hath it*: The Arke of the Covenant is with them at *Shilo*, and not in your [contentious] Schismaticall Sectarian *Jerusalem*, which you have made full of abominable Blasphemies.

Bindeth and looseth.

35. But what shall the Spirit Judge more concerning you, seeing you are an adulterous Woman, and have lost your *Faith* and Fidelity: He hath given you time to Repent, and you doe not Repent, but lye in Whoredome, day and night, and therefore he will spew you out in the Wine-Presse, and Babell shall burne up it selfe. Thus Christ saith: *O Jerusalem, Jerusalem, how oft would I have gathered thy Children together, as a Hen gathereth her Chickens under her wings, but thou wouldst not: Behold your dwelling houses shall be left unto you Desolate.* And so he saith also to you now, you desolate *Jerusalem* in *Babell*: the Time cometh that the children of Christ will goe out from you, *and it is already*, and you shall perish in your whoredome. *Behold your Merchants will stand a farre off and say:* Behold! *Babell in which wee became rich and fat, is become Desolate.*

The Eleventh Chapter.

Of the true Knowledge concerning Man.

1. WEE have shewne you, what the Essence of all Essences is, and what its life and spirit is, and what the *Matrix* of the *Generatrix* is, *viz.* that it standeth in the Eternall willing, and in that Eternall willing, is the *Centre* of Nature, and therein is the *Number Three*, which is the Heart, which manifesteth the Eternity, in Creatures, Figures, and Similitudes; especially

especially in *Three* Kingdomes; *viz.* the Heavenly Angelicall, and then the Hellish fiery Diabolicall; and thirdly the Substantiall Kingdome of the Out-birth, *viz.* this world.

2. Now you know very well that the Deare Man *Moses* saith in his first Booke [called *Genesis*] *That on the Fifi Day, God Created all the living Creatures at once:* which you are to understand thus, that in one Revolution of the Earth, God created, (out of the Earthly Great Mysterie, out of the *Matrix* of the Spirit of the Earthly property, as an Out-birth out of the Eternall Propertie) all living Creatures, that they should be *Images and similitudes of the Eternall* [a] *Being* [*Essence or Substance*].

[a] *Essence of all Essences.*

3. Now they are indeed created out of the *Earthly Mysterium Magnum*, but yet the Spirit *there* is not so wholly Earthly; for it is yet [x] *Luna*, as wee see that the Earth standeth next the Moone, and [in the Circle about] from the Moone, and as every Circle is, so also is the Spirit in its own inclination, and the property of the Wheele in that [y] Circumference.

[x] Or, *Lunarie.*

[y] *Orbe.*

4. Thus the *Circle* between the Moone and the Earth, is both Earthly and Lunarie: for the Moone hath the properties of all the Starres, and is as a sack or conteiner of all the properties of the Starres; which it continually *powreth forth* in its Circle: for the Earth longeth vehemently after the Moone, and therefore attracteth the shining and Glance of the Moone, as also the shining and splendour of the Sun: for all things long after the Heart, and desire the Liberty, that so they may be *freed from the vanity.*

5. Thus the Earth in its longing desire, hath attracted the *Spirit* of the seavenfold Wheele, and holdeth that in it, as its peculiar *Matrix* of Nature, and would alwayes faine awaken in it selfe the wheele of Life; and therefore it [z] *wheeleth* it selfe *about*, for it hath both fires, the hot and the cold; and the nethermost alwayes striveth upward towards the *Sun*, for it receiveth vertue and spirit from the *Sun*: and *therefore* it is so [a] *Rouled about*; for the Fire wheeleth it about: it would faine be kindled, that it might have a life of its own, but though it must remaine in Death, yet it hath a longing after the upper Life, and attracteth the upper Life to it: and continually openeth wide its Centre [b] after the Sunnes Tincture and Fire.

[z] *Rouleth or turneth.*

[a] *Wheeled or turned.*

[b] Or, *for.*

6. Thus from the *longing after the Sunne*, springeth forth the budding and growing, out of the Earthly *Matrix*; for the Essences of the Earth clime forth (with the captivated life of the upper Centre) alwayes upward out of the Earth, and spread forth themselves into a Great Tree and Stalke: and you see very well, that upon the Tree and Stalk there groweth a *Mixt* fruit, halfe Earthly and halfe according to the Upper Centre: and the fruit never cometh into a

joy

joy [or to perfection] unleſſe it be ſatiated with the upper [part] and then it is *Ripe*, for it hath attained Venus'es Body. But as Venus'es Body is unfixt, and would ſoone fade, if the Sun did not ſtay it with the vertue of Saturne. So alſo [is it with the ripe fruit], it is not durable, but ſoone turnes to rottenneſſe: it cannot be preſerved [long]: *becauſe the Paradiſe is out of it.*

7. And thus wee give you to underſtand, that all creatures have been created out of the nethermoſt and uppermoſt Life: the Matrix of the Earth afforded Body, and the Conſtellations [afforded] Spirit, and their life reacheth not up into the Sun: for the Earth hath *attracted* the Suns vertue into its Matrix, and ſo all the Creatures that dwell upon the Earth, *have attained* the vertue of the Sun and of the Starres: but the Body of the *Fowles* is out of the Deepe above the Earth: and therefore alſo they delight moſt to *flie* in their own Matrix; and you ſee alſo how all *Beaſts* put *their* face and head forwards and downwards, and looke after their Matrix, and deſire onely the food thereof: for every life deſireth its own Mother: as you may ſoone perceive in the Fowles, which are neere of quality to the Earth, that they Eate fleſh and are Birds of prey: for they proceeded from *two Mothers* in the Creation, *viz.* out of the Upper [Mother] and out of the Earth.

8. The *Earth* is a peculiar Centre, and therefore was created [c] ſeverally on the Firſt Day, and is an out-birth out of the Eternall Subſtantiality, a corrupted Matrix: [corrupted by the Fall of Lucifer]: in the Eternity was therein knowne the Virgin of Gods Wiſdome, [d] wherein all the *Wonders* of God are [e] ſeene: and in the Creation, & afterwards even *till* Adams Fall Paradiſe ſprung up through the Earth, and ſo the Upper Centre of Nature, *viz.* the Suns Heart, drew forth Paradiſicall fruit out of the Earth, which indeed was not eaten after an *Angelicall manner* by any Creature, but onely *Man*, though indeed he *had not eaten thereof neither*, for the longing of the Twofold Life catched hold of him ſuddenly, and there he ſtood, till his ſleepe, in [f] triall, whether his will would continue in God, and [whether] he [would] *Eate* after an Angelicall manner; But the Beginning ſheweth how he ſtood, which wee muſt chew upon, and therefore muſt *eate Earth*, and at laſt muſt become *food* for the Earth.

[c] *Apart by it ſelfe.*

[d] *In the Wiſdome.*

[e] *Diſcovered or beheld.*

[f] *In the Proba.*

9. Thus, if you conſider it, you may ſee the Creation of God, and how God created the other Creatures *before* Man, and you ſee how the life of all Creatures ſtandeth onely in the *Matrix*, out of which they were created.

10. Now you know what *Moſes* ſaith: That *God conſulted in himſelfe to create a ſimilitude of his Eſſence, an Image of himſelfe; that ſhould rule over all the Creatures of this world, over Beaſts, Fiſhes, and Fowles,* and

and over all that liveth and moveth, and saith; *God said, Let us make Man according to our Image: and Created Man to be his Image, yea to the Image of God Created he him*: But out of what? Reason asketh: and *Moses* saith: God made Man's Body of a peice of Clay.

11. Beloved Reason; behold! open both your eyes and looke not with one eye onely, into the hidden Mysterie of *the Humanitie*, as hath been used for a long while hitherto. Doe you heare what *Moses* saith? *God placed Man in the Garden of Eden, which he had made, that he should till and keepe it*, and the *Paradise* was *therein*: doe you now understand the hidden Mysterie of Man? Hee was in Paradise, in the Creation, and was created *in* [and for] *Paradise*: for Paradise grew up *through* the Earth; and of *that Paradisicall Earth*, wherein the Heavenly [g] property was, the Body of *Adam* was created: for so it must be, seeing he was to be a Lord over the Earth, and All that was Earthly: and was to open the wonders of the Earth: else God had instantly given him an *Angelicall Body*: But then the *palpable substance* with its wonders, would not have been manifested: therefore he thus gave him a Palpable Body, but not so dark a rugged and Beastiall one as ours are, but *a Paradisicall* one.

[g] *Source or quality.*

12. You must understand it thus; The Eternall Virgin of Wisdome, stood in Paradise as a Figure, in which all the *Wonders* of God were knowne, and was in its figure an Image in it selfe, but *without substance* like to Man: and in that Virgin, God created the Matrix of the Earth, so that it was a visible *palpable* Image in substance; wherein Heaven, Earth, Starres, and Elements stood in substance, and all whatsoever liveth and moveth was in this one Image. The Matrix of the Earth could not over-powre it [*viz.* the *Image Man*] much lesse could the outward Elements do it; because it was higher in degree then them all: it had received the never fading Substantiality with the Virgin: the Virgin *was* not brought into the Image; but the Matrix of the Earth *was* brought into the Virginlike-Image: for the Virgin is Eternally uncreated and ungenerated: it is the Wisdome of God and a [reflection Antitype and] Image of the Deity *in Ternario Sancto*, in the Holy Ternary, according to the Number Three, and all the Eternall Wonders of the Eternall Centre of Nature, and is knowne in the Majesty in the Wonders of God: for it is that which bringeth forth to Light the Hidden things of the deepe of the Deity: *Thus beloved* [h] *Man you see what you are.*

The Virgin of Wisdome.

[h] *Note heere, all People and all Mankinde.*

13. Now saith *Moses*: *And God breathed into him the Living Breath into his Nostrills, and then Man became a living soule.* This is the Ground: O yee Universities and high Schooles dance about this as much as you can, shew your selves heere Doctors, Masters, or Bacchilours [in Arts]: if yee be, what you please to conceit your selfe to be; why then are you blinde in this? why will you be called Doctors, when

when in the *Ground* you are yet *ſcarce* School-boyes? What doe yee underſtand by that [inſpiration or] *breathing-in?* doth not *Moſes* tell you; that *God breathed into Man the* [b] *Breath of Life?* What doe you underſtand heere? doe you underſtand it to be onely Aire? That is not *ſolely* the breath of God: for he breathed the Aire into his Noſtrills: but the Breath of God *cannot* be breathed in from without: for God himſelfe is the *fulneſſe* of all things, and is preſent there already beforehand where any outward thing cometh [to paſſe].

[b] Or, *Living breath.*

14. Now therefore that you may rightly and fundamentally and alſo [k] certainly come to underſtand it, looke upon what wee have before mentioned; *viz.* How God longed after the viſible ſubſtance of his ſimilitude and *Image*; And the *Image* of the Virgin, wherein his wonders ſtood, hath thus cauſed it, ſo that the one Imagination embraced and conceived the other; though indeed God is *without ſubſtance* and [l] *longing*; [for his [l] longing is onely Majeſty and Liberty]; But the Centre of Nature upon the Croſſe of the wonders, [m] *longed* after the Image which was beheld in the Virgin, where the Spirit of God goeth forth *into the Wiſdome, ſo that the Wiſdome cauſeth *Subſtantiality.*

[k] *Aſſuredly.*

[l] Or, *Luſting.*

[m] *Luſted.*

* Or, *in.*

15. Behold [Gods *breathing-in* was thus: *The Spirit of God moveth on the Waters, and rideth on the wings of the Winde*, as the Scripture ſpeaketh: that [*Spirit*] had then comprehended the Dominion of this world with the word *Fiat*, and breathed it into *Adams* Noſtrills: Now the Spirit breathed-in *the Aire* from without, and *it ſelfe* forth from within into the Centre of the Heart; for it dwelleth not outwardly, but in the Centre of Nature, and goeth forth *from within* out of the Deity into the outward, and [n] openeth [or diſcloſeth] an Image according to it ſelfe, underſtand, according to the Centre of Nature.

[n] Or, *manifeſteth in a Beeing.*

16. Wee have told you before: How the Wheele of the outward Nature windeth it ſelfe *inwards*, even to the Sun, and further through the Fire into the Liberty of God, where then it keepeth its * ſtation: and the inward Longing of the Eternall Centre, *preſſeth* with the Spirit of God *forth* into the Heart of the Sun, which is the Great Life and Fire, which melteth away Stone and Earth, wherein the Eternall Tincture is knowne *within* in the Ninth Number.

* *Condition.*

17. You muſt alſo underſtand the Breathing-in thus; the outward Dominion of the Spirit of this world, which *reacheth* even into the Sun, was breathed into him *from without*, as an outward Life; and the Inward Dominion out of the Inward Fire in the Eighth Number was *from within* breathed into the Heart: for that was out of the Eternall Fire, which reacheth into the Ninth Number towards the Croſſe, after its own Tincture which goeth towards the

Number

Number Three, *viz.* into the Eternall Liberty; and there Man became a Living ſoule, with ſpirit and ſoule: for the ſoule hath its originall *a degree deeper* then the Sunne, out of the Eternall Fire which burneth in the Eternall willing; which willing is, to generate the Heart of God, and to exalt the Majeſty in the Wonders.

18. Underſtand us right thus; Gods Holy Spirit, hath *awakened the living ſoule*, out of the Centre of the Eternall Nature, upon the Croſſe, as a peculiar Centre of its own: not out of the Number Three, but out of the Eternall Nature, out of the fire of the Centre of Nature, in the Fift Forme of the Centre, where the *two* Kingdomes, *viz.* Gods Love and Anger, *part*: there hath the Spirit of God awakened the ſoule, and brought it in, forth from within, outwards into the Tincture of the outward Spirit, into the bloud of the Heart, *through himſelfe*; and *this is the ſoule*: Maſter Doctor underſtand it aright, and doe not vaunt ſo proudly, ſtately, and inſultingly: for the ſoule is the childe of God: its will ſhould alwayes be inclined into the will of God in the Tenth Number, and then it is an Angel, and liveth in God: and eateth of the Word of God, of the vertue and life of God: *it ſhould not* turne back into the Spirit of this world, into the fire of the Out-Birth, but into the fire of the Number Three, *in Ternarium Sanctum*, into the Holy Ternary.

19. And thus thou maiſt underſtand, *what thou art*, and what thou wert before the Fall: for thou couldſt rule over the Sunne and the Starres: all was in thy power; the Fire, the Aire, and the Water, together with the Earth, could not compell thee: no outward fire could burne thee, no water could drowne thee, no Aire could ſuffocate or ſtifle thee, every living thing feared before thee, thou hadſt thy own food of the Paradiſicall fruit, to give to the outward life, and the *Verbum Domini*, to the inward life of the ſoule: thou hadſt lived Eternally without woe, or feeling of any ſickneſſe or diſeaſe, in meere joy and delight, and beſides without care and toyle: thy minde was as the minde of a childe, that playeth with his fathers wonders [or workmanſhip], *no knowledge* of any euill will was in thee: no covetouſneſſe, no pride, no envy, no anger, but all a ſport of Love.

20. Now behold: that you may once apprehend this: God took to himſelfe *a particular Dayeswork* about Man; if he would have had him to have been Earthly, Beaſtiall, and Mortall; he would have created him on the *Fift Day*, with the other Beaſts: And that yet you may well apprehend this; He created *but one Man*, with the * *whole Croſſe in the Brainpan*, which ſignifieth the Number-Three: he was *both* Man and Woman, yet you are not to underſtand any woman, but a virgin wholly pure and chaſt; he had in him the Spirit of the Tincture of the Fire, and alſo the Spirit of the Tincture

* Adam *had the whole Croſſe in the Brainpan of his ſkull. But now the Man and the Woman have each of them onely one halfe of the Croſſe; thus*; ⊕ ⊕

of the Water, *viz.* of Venus: he loved himselfe, and through himselfe [he loved] God: he could generate *Virgin-like* (out of his will, out of his Essences without paine, without tearing or dividing [his body]) such a Man as himselfe was; for he had *all Three Centres* in him: and as the Centre of the Eternall Nature was not torne nor divided, when the Spirit of God conceived his Soule upon the Crosse, and brought it into the Wisdome; also as the Spirit of this world was not torne nor divided, when the Spirit of God breathed into him the spirit of this world, as an outward life: so he also was not torne or divided: for he had *a Body*, that could goe through Trees and Stones: if he had instantly gone on in the will of God, then had he brought *HIM* [*viz.* God] with him into the Great Wonders.

21. The Noble *Philosophers Stone*, was as easie to be found by him as any [p] other stone, and then he *might have adorned* the outward life with gold, silver, and precious Stones, Jewells and Pearles, all to his own joy, and to [the manifestation of] Gods deeds of wonder: he had not needed Beastiall Cloathing; for he went naked, yet clothed with the Heavenly Tincture: he had no such Members, as he might be ashamed of, as his Fall demonstrateth. This was his *Fall:* his soule Imagined after the outward Fire of the Out-Birth, after the spirit of this world, and turned himselfe away from God, and desired to live in his own property [or selfe]; and to be Lord; his will turned it selfe out from Gods will, and was disobedient to God, and desired the *Earthly fruit*, out of the Earthly Essences, and caused God to suffer the Tree of Temptation to grow, that he might trie what his Image would doe, and *did forbid him that Tree.*

[p] Mawerstein.

22. But his Lust was instantly gone after the Earthly Essences, Good and Evill, which the Devill did eagarly help forward, (as he doth still) till *Adam* was overcome, and went forth from the will of God, and suffered himselfe to be *wholly* captivated by the spirit of this world: and then all was done with him: the Heavenly Image became Earthly: the soule became captivated in the fire of Gods Anger: it had the heavenly Tincture no more, and could not eate of the *Verbum Domini* any more; it had turned it selfe away into the spirit of this world, and was gone out from Gods will into the Lust of this world: and so also at the *instant* of the Fall, the spirit of this world made the body wholly Earthly: the Paradise, with all Heavenly [q]knowledge retired into it selfe [and so departed from *Adam*], and the Deare Virgin of Wisdome remained standing in Griefe, till the *Word of the Lord* came againe, and looked upon [r]her againe with *the promise* of the Seede of the Woman, and then [r]shee passed into the light of Life, & now warneth Men of their ungodly wayes;

[q] *Wit, wisdome, and understanding.*
[r] *The Noble* Sophia.

con-

concerning which wee have mentioned at large in our former Writings, and alſo concerning [1] his Wife; therefore wee heere forbeare to write any further of it, and onely further ſhew you our Propagation as to body and ſoule.

[1] Adams *Wife, the Woman.*

23. Wee have formerly mentioned: how the provocation between both kindes, Maſculine and Feminine, to copulate, exiſteth; *viz.* out of *two* Governments [or Dominions] of one [onely] [2] ſubſtance: for when *Adam* could not ſubſiſt, then God let a ſleepe fall upon him, and tooke *the one* Dominion, *viz.* the Tincture of the Spirit from him, & left him [*the other, viz.*] the Tincture of the ſoule, and framed a Woman out of him: But that ſhee *might have a ſoule* alſo, God took a Ribbe from his Body, with his fleſh and bloud, and comprized *the ſoule* therein, but without power of further Propagation, [of it ſelfe], for her ſoule remained in Venus, being deſirous of the Mans ſoule, even as the lower Dominion of the Three Planets under the Sun, which make Spirit and Fleſh; deſire the Three uppermoſt for their Life, as is before mentioned: ſo alſo is the Dominion *in the Man and the Woman:* for the Man hath the Tincture of the Fire wherein the ſoule conſiſteth, in his ſeede; and the Woman hath in her the Tincture of the ſpirit of this world, *viz.* of Venus, naturally ſo called, in her ſeede and Matrix. If it were not for the ſcoffers I could exactly demonſtrate it in the Members of their Copulation: you would indeed wonder rightly why each are as they are: [3] *it ſhall be ſet downe in a Paper by it ſelfe*, for there is nothing without cauſe. Nature hath its own mouth, if it deſire to have any thing, it maketh it ſelfe a mouth fit for it, and giveth a forme to that thing which it deſireth, that it may fit the mouth, according as Nature liketh beſt. Obſerve this.

[2] *In the Ninth Chapter of the Threefold life.*

[3] *Note.*

24. Now when the Seede is ſowne, then not onely the ſower ſoweth, but the Ground alſo affordeth its *Eſſence* [or vertue] to it: the Man ſoweth ſoule, and the Woman ſoweth ſpirit, and both of them afford Body, and not the one without the other: the Tincture of the Fire hath indeed a Body, but it became very ſmall in this corruption: and therefore the Nature of the Water (*in Venus*) muſt give a ſoft ſpirit to it: for the Man and the Woman are one Body. And Saint *Paul* ſaith; *If the Man have an unbelieving Woman* [to his wife] *and the Woman have an unbelieving Man* [to her husband] *let not the one forſake the other: for the Man knoweth not whether he ſhall ſave the Woman, or the Woman the Man.* Even as *Adam* ſaved his [wife] *Eve* who firſt eate the bit [of the forbidden fruit], for ſhee was a part of the Life out of his fleſh and bloud: and the ſame ſpirit and the ſame ſoule which *Adam* had, and which *Eve* got from *Adam*, is *now* alſo in us in both kindes [or ſexes].

[2] *Being or Eſſence.*

25. Therefore ground your Judgement thus; When *the Man* ſoweth his ſeede, he ſoweth fleſh and blond, and the Noble Tincture of the ſoule; and *the Woman* receiveth that into her Matrix, and inſtantly affordeth to the Mans ſeede her Tincture of Venus, wherein ſtandeth the Elementary Spirit, and that aſſumeth Saturne, and bringeth it round on the wheele about to Sol, and there the Naturall Life with the life of the ſoule is diſcloſed; for Saturne giveth it to the Moone, which breedeth it, and in a Circuit of all the Starres, maketh Eſſences therein: and then the Eſſences exiſt, and winde themſelves about to Mars, which ſtriketh up the Fire, and there count the *Signes* in the Heavens, how many houres each of them hath, and *double* that with two Kingdomes, and then you have the *Ground* of the Incarnation [or becoming Man,] and what is done every houre with the *Sulphur* [*viz.* with the ſubſtance which cometh to be Man] for Man hath yeelded himſelfe over to the ſpirit of this world, and is fallen home to it: and ſo now *that Spirit* maketh an Earthly Elementary childe according to the Starres and their Dominion.

26. If God had not become Man [or been Incarnate], wee had remained *Beaſts*, according to the Body, and according to the ſoule, *Devills*: and if wee goe not forth out of the houſe of our ſinnes, wee are ſuch.

27. And therefore God hath made his *Covenant* with us in Chriſt, that wee ſhould be *new borne* againe in Chriſt: for he hath given up his life into Death for us, and hath brought our ſoule againe quite through the Eternall Fire, and turned it about, that ſo wee may ſee into the *Tenth Number* againe.

28. Chriſt ſaith [through the Apoſtle *Paul*] *All ſhall be tried by the Fire: let every one have a care that his works burne not, for ſo he ſhall ſuffer loſſe.* And know this, that at the End (when this world ſhall paſſe againe into the *Ether*) God will awaken the fire in the Centre, which is the Eternall [Fire], and will purge this floare: underſtand, it is the ſoules Fire: and ſo then if the ſoule have been turned into the will of God, then the *Holy Ghoſt* with the Divine Tincture ſhall burne forth from the ſoule, and the Tincture of the ſoule ſhall be taken into the *Majeſty* of God; which the ſoule attracteth againe into it ſelfe, and that will be its refreſhing and quenching, and ſo it will be able to *ſubſiſt* in the fire: But that ſoule which is turned back into this world, and that the ſubſtance of this world cometh to be in the fire, then the ſoule will be without God, for in the Abyſſe of this world is the *helliſh fire*, and into that it muſt goe, and there eate what it had Cooked heere: *for every ones works follow them.*

29. And then they will ſay to the *Wiſe Virgins*, *O give us ſome of*

yours

your Oyle; but the wise Virgins will say; *O no, least wee should want as well as you, and perish with you, Goe to the Merchants of this world*, to the Sophisters, *and buy Oyle for your selves*: But before they shall bethink themselves how the oyle is to be bought, and where it is to be had, *the Gates* of Heaven and Hell *shall be shut*: and upon that followeth the Eternity, and this Beeing [of this Created World] *passeth away*. Consider this, for there is no dallying with the Spirit of this Revelation: it concerneth body and soule: he that will see let him see, but he that will not, yet he is warned.

The Gates of the Great Misery and Lamentation, [shewing] ***How the Image in the Mothers Womb while it is yet a Sulphur*** [viz. ***an inanimate Lump or Masse***] ***is destroyed: so that many an Image, according to the spirit is a*** Beast, ***also a*** Toade, ***and a*** Serpent, ***which afterwards appeareth plaine enough by its*** [z] condition, ***will and*** Conversation, ***and if it should not be helped againe by God in*** Christ, ***so that it be*** new borne ***againe, it must remaine so*** Eternally ***in its*** figure.

[y] *Infected or poysoned.*

[z] *Substance.*

30. Deare children in Christ; our purpose in revealing this, is not thereby to *reproach* Mankinde: it is the very Truth, wee have highly known it: Moreover, *Christ* the Mouth of Truth it selfe saith so, who calleth *Herod* a Fox, and the *Pharisees* a Generation of Vipers and Serpents: and the Scripture heere and there calleth the *Tyrants*, Lyons, Beares, Wolves, and cruell Beasts; and the *Revelation of John*, also *Daniel*, & the other *Prophets*, have deciphered the Potent Rulers of this World, by evill, fierce, and cruell Beasts; truly they have not meant thereby the Image *of God*; for that were not right, that God should compare his Image, which is Angelicall to such abominable *Beasts*: and yet he is the Truth it selfe, and out of his Mouth proceedeth no deceit or falshood, nor no untruth; and seeing he hath called the Rulers of this World so, therefore it is [spoken] concerning their Governments; for they raise Warres, Murther, & all Mischiefe in their Dominions: and *are those* devouring Wolves, Lyons, Beares, Foxes, Vipers, and Serpents; for they appeare so in the presence of God: though *outwardly* they have the Image of Man, yet the spirit of their soule is such a Beast: and upon that followeth

loweth Gods [a] *Predeſtination:* although God willeth that all Men ſhould be [b] helped, yet he knoweth very well *who are deſirous and capable* of any Helpe.

31. Wee doe not here ſhut up the Grace of God, from thoſe that turne and become *New-borne* out of this Beaſtiall Condition: for Chriſt is therefore become Man, of purpoſe to help us, that we may come againe to the ſimilitude of God: and *HEE* hath therefore brought our humane ſoule into the fire of the Anger of God, as into the Abyſſe of the Centre, into Hell, and into Death, where our ſoules lay ſhut up, and out of Death and Hell againe, into the Tenth Number, into the Eternall Tincture of God, upon the Croſſe, from whence the ſoule Exiſted from Eternity, which appeared before the time of this World, in his Wiſdome.

32. And you are to know, that *every ſoule* while it is yet in the Seede, is no * creature, but is in the Fire, or a Fire of the Tincture, and is a Will of the Creature; and it ſtandeth yet in the *power of the Parents*, either to [c] quicken or deſtroy the Creature, which [to deſtroy] runs oppoſite againſt the order of the Creation, and is an abomination in the ſight of God: and heereby is ſhewed you, that *ſuch as the Tree is, ſuch is the Fruit that groweth out from it:* yet the compulſion is not [d] wholly perfect, for the two Kingdomes, *viz.* Love and Anger, ſtand preſently in the wreſtling one againſt another: For God hath brought his love in Chriſt againe into the Humanity: and ſo it ſtandeth in ſtrife againſt the Anger.

33. But you muſt know, that a falſe *wicked ſeede* may well be forſaken; and if that come to be ſo, then the nature of the fire often figureth the Spirit of the ſoule in *a horrible forme*, which is not knowne in the outward Image, but onely in the [e] Evill Converſation and will; as is ſeene that every ones converſation is from his Abyſſe, and the Spirit of his ſoule is ſo in figure: for the Inward goeth outward, whatſoever the will in the Abyſſe is, *that the body doth*, and though he dare not do it openly becauſe of diſgracefull puniſhment, yet he doth it ſecretly, and hath continually a will to it, neither doth he account it any vice: for he knoweth not himſelfe, but he himſelfe doth that which he *judgeth* [to be *evill* in another].

34. And then ſecondly, wee give you to underſtand, that the outward Dominion (*viz.* the Spirit of this world) is alſo *in the ſeede*, while it is yet a Sulphur [that is, matter without forme or life], and in that [Spirit] hath the Conſtellation its Dominion, and it draweth alſo with it inwards the *Conſtellation* of the Starres, as they have [f] influence and infect or poyſon a thing, & alſo make it Lovely, according as the Imagination is at all times: for every Starre is a ſeeking; a deſiring (*viz.* of the [g] Wonders) according to its property:

a *Election.*
b Or, *ſaved.*
* *Living Creature.*
c *Awaken or enliven.*
d Or, *by neceſſitie.*
e Or, *falſe.*
f Or, *aſpects.*
g Or, *to operate according to its property.*

perty: each of them desireth a *Life*, and the Elementary Sulphur, which is also desirous, longeth after the *desiring* of the Starres, and attracteth, or letteth that into it, and becometh pregnant therewith.

35. Now in the Starres there are *all the properties* of this world, whatsoever all the creatures are, that the Starres are, every one of them helpeth towards life, and to the Revelation of the wonders of God: for therefore they are brought into *Beeing*, because God would open all formes of Nature: and many of them make the property of a Dog in the outward Spirit of this world; many, of a Wolf, a Beare, a Lyon, a Fox, a Hare, a Bull, a Peacock, a Cock, also of a Toade, a Serpent, and so forth, after the *Condition* of all sorts of Creatures; and so if such a Starre be *fixed*, so that it have received the vertue of the Sunne through the introducing of the Spirit; then it is *powerfull*, and its Imagination presseth along in the seede, whereby a creature getteth such a property in the Elementary life and spirit, as well in Men as in Beasts.

36. And such an *Evill property* many times covereth the soule, and enticeth it from the will of God, so that it goeth out from Gods will: for it often cometh to passe, that the Image of God is in the soule (which desireth [or longeth after] God) and is captivated with such *an outward Spirit*, which plagueth and tormenteth it: this you see and may know, by such as many times fall into soule and *hainous* sinnes and wickednesse (for the outward spirit casteth them headlong thereinto) & then *suddenly* they fall into such great sorrow and repentance upon it; that they sigh and turne and goe on towards abstinence [or amendment]; and that is a strong *Combate* of the soule against the Spirit of this world: for it often doth a thing, that it never had in its minde or thought, much lesse in the purpose to doe it, and yet is so suddenly entangled; [and overcome].

37. For when a Man is secure, and doth *not alwayes* stand in feare, and trembling before the anger of God, then the Devill *slippeth* into the Spirit, and looketh narrowly when there is in a Man any evill Constellation of his property and Starres, and so casteth a Man headlong into an *unexpected* fall, into Wrath, Murther, Whoredome, Theft, Poysoning and Death: this is *his Art, which he is most diligent in. * The Devills.*

38. For *the outward life* is fallen quite under the power of the Starres, and if thou wilt withstand them, thou must enter into Gods will, and then they are but as a shadow, and cannot bring that to effect which they have in their power: *neither doe they desire it*, but the Devill onely desireth it: For the whole Nature boweth it selfe before the will of God: for the Image of God in Man is so powerfull

powerfull and mighty, that when it wholly caſteth it ſelfe into the will of God, it overpowreth Nature, ſo that the Starres are *obedient* to it, and doe rejoyce themſelves in the Image: for their will is, that they may be freed from the vanity, and thus are kindled in Meeknesse in the Image, at which the Heaven rejoyceth, and ſo the Anger of God in the Government of this world is *quenched*: for when that is burning, Mans wickednesse is guilty of it, in that Men kindle it in the Spirit of this world.

39. For a falſe wicked *malicious Man*, kindleth the Elements, for he caſteth his evill power and falſhood into them, which the Wrath of the Abyſſe devoureth, and *thereby* groweth ſtirring and working: which otherwiſe the Love, in the meeke life, would keep back: but if the Wrath of God be *ſtrong*, then it over-powreth this world: and then ſaith the Prophet from the Spirit of God; *I will let my Wrath come upon you which will devoure and deſtroy you.*

40. For God is nothing but *Goodneſſe*, and willeth not the Evill: he warneth Man beforehand, that he ſhould ſtill the wrath by turning and going out from the Anger; but when this is not done, then he ſuffereth that to come, which Man hath *awakened*, viz. Warres, Famine, peſtilence: Now God doth not this, but Man himſelfe, which maketh Warres, and the Heaven withdraweth its fruitfullneſſe, and the Spirit of this world kindleth it ſelfe in the helliſh Poyſon and Wrath, and ſo *diſeaſes* and the *Peſtilence* come forth, which God is *not* guilty of: but Man hath awakened them, and they devoure him: for thereby the Anger is ſharpened, and getteth a Longing to devoure: for Men awaken it in their wickednesse and *Malice*, and kindle it, whereas otherwiſe it would be at Reſt.

41. You muſt underſtand it, thus; *Adam* hath left it us for an Inheritance: if he had continued in the will of God; the Anger, had *not touched* him, to Eternity; and then the Devill had been ſhut up in the Wrath: and therefore he hath wreſtled with Man, and throwne him into ſinne, ſo that he hath awakened the Anger in the ſpirit of this world, in which the Devill is *the Great Prince*, and increaſeth his Kingdome with the Soules of Men: and thus *the Devill is a Prince of this world*: or elſe he could not touch a flie, or move a leafe, if Man had not kindled the property [and working] of the Anger: even as he is *altogether voyde* of ſtrength, in a time when Men are vertuous and honeſt: and therefore he driveth men ſo eagarly to *unchaſtity*, for he knoweth well what he getteth by that, and what abilitie it hath in the Incarnation [or Mens coming to be] and what fine ſpirit is begotten out of a falſe will [and *unchaſtity*], to which [Spirit] he hath a Great acceſſe and Power.

42. And then thirdly, wee give you to underſtand, from a true ground, what the Great *ſecret* Myſtery of the Anger, and of the Devill

will, is; for wee demonſtrate it to you thus; There are *two ſorts* of Dominions in Man, even while he lyeth in the ſeede, incloſed in the Mothers womb: as in *two* Tinctures; one out of the Eternall Matrix, as the Tincture of the ſoule, and the other out of the Centre of this world, as from the ſpirit and life of this world, ſo that often a *whole falſe* ſoule is figured (according to the Devills will) and ſo is captivated by the Anger: and then alſo the Spirit of this world, (if it be in a good Conſtellation at the time of the *Spirits awakening*) oftentimes figureth a very friendly, lovely, outward Spirit, which can give good words cheape enough, and yet its ſoule is a Devill: He giveth ſweet words with his mouth, and the ſpirit of his heart is Poyſon, and he *thinketh onely how to doe evill* or miſchiefe, and that with a pretence of faire carriage to hide it: and ſuch a one dwelleth in *two* Kingdomes, *viz.* in this world, and with the Devill: He doth not believe in any God at all: for he accounts himſelfe a God: and although he liveth in the Hiſtory as an *Hypocrite*, as if he were the childe of God, that he doth for a ſhew; and ſo the Devill tickleth his heart, ſo that he ſuppoſeth, the Kingdome of God conſiſteth in an *Hiſtoricall knowledge*, if he can tell that there is one God in Three Perſons, and that God became Man, and hath turned his Grace and favour towards us, then he is a Chriſtian, and the childe of God [enough].

43. Some aſcribe to the Sophiſter, [h] *power and authority to forgive ſinnes*: but he that is a Sophiſter, and attributeth ſuch a power and authority *to himſelfe*, without the will of God, without entring with his will into God; Hee is the Devills and *Antichriſts Prieſt*; as well as the Hypocrite, which hangeth on the Hiſtory, and accounteth the knowledge [of that] for *Faith*: No Sir: Righteouſneſſe and truth muſt follow Faith, and although the Devill in the outward Spirit (being Evill in reſpect of its Conſtellation) aſſaulteth Man, and often *overthroweth* him, yet the Heart ſuddenly deſireth righteouſneſſe and truth againe, and is at variance with the Devill concerning the ſinne committed. [h] Jus Divinum

44. But a falſe *wicked ſoule* careth not for righteouſneſſe: if it can but cover its ſinne, then it is well enough; it ſeeketh meerly to *deceive*, under an outward appearance, which it carrieth about in the hypocriticall ſpirit of this world: its *holineſſe* is a meere outward ſhew, and it knoweth not the will of God at all: but it ſuppoſeth the will of God conſiſteth in *Ceremonies*: but the Ceremonies are [i] of this world, and are but ſignes, that the ſimple Laity [or common people] might conſider what God hath to doe with Man. [i] Or, *in.*

45. The *Covenants* of the moſt precious Teſtament, which the Hypocrite uſeth for a ſhew, are no benefit to him: he doth but provoke God to Anger, in that he will goe about to make God a diſſembler, to cover his own wickedneſſe.

46. O thou *Antichristian* World! What mischiefe hast thou done with *thy Ceremonies*, in that thou hast set them in the place of God: if thou hadst declared to sinners Gods Anger and Punishment, and the Devills false Luft, and how a sinner must goe forth from his sins into the will of God, and with true sorrow and *Repentance*, in a right trust and confidence, be borne againe in God; and that God onely seeketh and would have the Abysse of *the Heart*, viz. *the soule*; and that all false and wicked lusts and desires must be removed out of the heart: * *O how well* hadst thou taught.

* *What good Doctrine had that been.*

47. But the * *Councills* have been brought in, onely that thou mightst be *Lord over Silver and Gold, and over the Soules*, Mindes and Consciences *of Men*; and so thou art indeed *the Antichrist* in thy hypocrisie and appearing holinesse: thou hast Instituted Ceremonies, and Glistered in Imitation of *Aaron*, but why doe you not live in the obedience of *Aaron* towards God? Every one looketh upon the fine hypocriticall performance of the work, and his heart is carried away towards the hypocrisie, and supposeth, when it keepeth or celebrateth the *Ceremonies*, that it is an *atonement* of the Anger of God: But it is *Idolatry*, and that which entangleth the heart, and leadeth it captive in the hypocrisie: It were better to use *no Ceremonies*, but barely to performe the expresse command of God, which he hath left us in his *Covenant* and *Testament*: The Congregation of Christ can well sound forth, and sing of Gods deeds of Wonder, but best of all in the ! *Mother Tongue*, which every one understandeth, and can lift up his heart and soule therein, and so the whole Church or Congregation of Christ as one Body exulteth in God, and singeth of the Wonders of God, which doth stirre up attention and consideration, which in a strange or forraine Language is but *hypocrisie* and ostentation, whereby Pride will vaunt it selfe, for it alwayes appeareth very willingly in a seeming *Divine* posture in hypocrisie: for the Devill is such an *Idoll*, for he mocketh God his Creator therewith, and so painteth forth the Antichrist before the face of God, that God shoul see, what a Potent Lord and Prince he is, who can shine, as the Majesty of God shineth; and so he maketh such a Glistering in mockery to God, and bringeth the soules of Men into the Glistering [hypocriticall *shew of Holinesse*].

* *Councills of Nice, Trent, &c.*

! Or, *Native Language.*

48. O thou Proud and Covetous *Antichrist*, what hast thou done, that thou hast thus brought thy selfe and many thousand soules away from God to thy own Glistering Pomp? how wilt thou be able to subsist, when the Bright Countenance of God *appeareth?* where will thy poore soule turne away in thy Glistering Hypocrisie, when the Day of *Judgement* shall come? Seeing *all must passe through the Fire*, where will your own appearing holinesse remaine? will it not

remaine

remaine in the Fire? For no ſoule can reach God, unleſſe it be turned into the will of God, and be Regenerated in God, elſe there is no ſubſiſting in the Fire.

49. For the ſoule *muſt be tryed through the Fire*, and muſt not be turned in any whither, but into great humility, into the Love and [m] Mercy of God in the Humility of Jeſus Chriſt, it muſt bring Chriſts Body, and ſtand in the wiſdome of God, that muſt be its Body, elſe it will not be acknowledged for *Gods childe*: for it muſt be as pure as it was when it was Created upon the Croſſe: it muſt be Regenerated upon the Croſſe of Chriſt, and enter with Chriſt in the fleſh and bloud of Chriſt, through the death of Chriſt, through the Anger of God, into the *Vinth Number*, as into the Tincture of the Eternall Divine Fire, and there it ſtandeth as a Creature before the *Tenth Number*, as before the Holy Number Three, and humbleth it ſelfe before the Number Three, and the Majeſty of the Number Three embraceth it as a deare childe: So the Humility is the food and ſtrength of the Majeſty, out of which the *Brightneſſe* goeth forth from Eternity to Eternity.

[m] Barmhertzigkeit.

51. Where wilt thou Hypocrite remaine, with thy Gliſtering *Luſtre*, which is generated out of Covetouſneſſe and Pride? O yee Children of God, *Goe out from this Whore*, ſhee ſtandeth on the Devills Stage, and is carried in a ſhew of Triumph, to Gods diſgrace and contempt.

The Great Open Gate of the Antichriſt.

52. Hearken and ſee thou poore ſoule, wee will ſhew thee *the very Antichriſt*, who domineereth over the whole world: whom God hath made knowne to us that thou mighteſt ſee him: for thou haſt hitherto *accounted him a God*: but now his ſhame muſt come to light: for he is ſo ſecret that none know him, unleſſe they be borne of God, ſo that they apprehend Gods Eſſence and Will, otherwiſe he remaineth hidden in every Man: for there is none but hath him, and carrieth him *in his Heart*: yea if one be a childe of God, and yet hath not the deepe knowledge of God, he [n] *hangeth* ſtill to him: for the Devill hath inſinuated himſelfe in the forme of an Angel into him: therefore mark what heere followeth, for it is *the Number of the Seaventh Seale*, and [o] declareth the Eternall Day.

[n] *Dependeth ſtill on him.*

[o] Or, *maketh knowne.*

53. Obſerve it yee children of God: For I my ſelfe formerly before the time of my high knowledge, did thus *reverence* and honour him, and ſuppoſed it was [according to] Gods will: for I was taught no otherwiſe, and the whole world is in the ſame concsie; though that doth not hurt the Ignorant, but that he may be ſaved in his ſimplicity well enough, yet God will *reveale him in this laſt*

time. For heere the Devill will looſe his Sting, in the Children of God, into whoſe hearts this knowledge ſhall ſpring up: for it is the Right Steele wherewith Gods Love-fire is Struck, and whereby the ſoule *receiveth Chriſts Body*, and is borne in God: for the ſoule needeth *no other* Birth, but a returning and entring into God.

54. Behold! thou poore wounded ſoule, thou ſtandeſt and *Prayeſt* thus; *O God, forgive mee my ſinnes, let thy Anger ceaſe, and receive mee into thy Grace*: and it is very well done: but thou underſtandeſt not how God receiveth a poore ſinner: thou ſuppoſeſt it is, as when thou comeſt before the Prince or Judge of the Land, and haſt forfeited thy life, and prayeſt him, and he [p] forgiveth thee thy miſdeed of grace, and ſo thou art quit and freed: But thy *ſinnes* ſly in thy face, and thy heart accuſeth thee, that thou art yet *guilty* of the Puniſhment: And juſt thus you come alſo before God: and ſo many hypocrites are thereby generated: you ſuppoſe, God in his Eſſence and Spirit taketh your ſinnes away from you: doe you not know what the Scripture ſaith: that *All our works ſhall follow us*? And if it ſhall happen, as aforeſaid, then God muſt move himſelfe upon every ones will and purpoſe to call upon him; and caſt away his ſinnes from him, and yet from Eternity God hath moved himſelfe *no more but twice*; once with the Creation of the World and all Creatures; and a ſecond time in Chriſts [q] becoming Man, and there the *Heart of God* moved it ſelfe. [Note, the *Third* Time God will move himſelfe in the power of the Holy Ghoſt through the Mouth of Chriſt at the *Laſt Judgement Day*, when all ſhall returne againe into the Ether; The *firſt* Moving is according to the Father; the *ſecond* according to the Sonne; and the *third* according to the Holy Ghoſt, otherwiſe he moveth himſelfe *no more in Eternity*].

[p] *Pardoneth.*

[q] Or, *Incarnation.*

55. Behold! when God forgiveth thee thy ſinnes, when thou calleſt upon him, he taketh nothing away from thee, neither doth he flie downe from Heaven into thee: *for he is from Eternity in thy ſoule*; but in his own Principle; thy ſoule as to him is onely gone out from his Principle, underſtand, out from the Holy Will in the Majeſty, into the Anger. Now in the Anger thou wert in the Eternall Death, and the Man Chriſt, who is God and Man, hath made a paſſage through the Death and Anger, to the Majeſty of God; you need onely to *turne*, and goe through that paſſage, through the death of Chriſt, through the Anger, into the Majeſty, and ſo you will be embraced as the moſt beloved Angel, that never committed any ſinne: alſo no ſihne will be knowne in thee, but Gods deeds of Wonder only, *which muſt be opened in the Anger*: for the Love hath nothing to doe with that fire [*viz.* the Love cannot open the Wonders of the Anger], neither doth it mix it ſelfe with the [r] Fire, but flyeth from it.

[r] *Viz. The Fire of Wrath.*

56. Now

56. Now therefore when you *Pray* thus: *O God! forgive mee:* you alwayes doubt becauſe of your ſinnes, whether God will heare you, and come into your heart. Behold! doe not doubt; for by your doubting you deſpiſe and contemne the Majeſty: it is alſo a ſinne, but caſt all your ſinnes in generall upon a heape, and come [f] confidently, with your deſiring ſoule, in humility, to God, and enter into him: doe but *turne your ſoule* out from the will of this world, into the will of God: caſt your ſelfe, with your whole Reaſon, and all your Thoughts, into the will of God; and although your heart and the Devill ſay utterly No; yet make your outward Reaſon dead, and enter in with *force*, and continue ſtedfaſt: looke not back, as *Lots Wife* did, who *was turned* againe into Sulphur, and *into a Pillar of Salt*; but ſtand faſt; let the Devill, and the Spirit of this World, and alſo thy heart, with fleſh and bloud, ſtruggle [what they will], yet give no place to reaſon; when it ſaith, *thou art without God*; then ſay no, *I am in God*, I am in Heaven in Him, I will not in Eternity depart from him: The Devill may keepe my ſinnes, and the World this Body; yet I live in the will of God; his life ſhall be alſo my life, and his will ſhall be my will: I will be dead as to my Reaſon, that *HEE* may live in Mee; all my doing ſhall be his doing: give thy ſelfe up to him in all thy *purpoſes*; whatſoever thou takeſt in hand, commit it to his pleaſure and government, that all may be done [t] in his will: Behold! if thou doeſt thus, all evill Luſts will depart from thee: for thou ſtandeſt faſt in the preſence of God, and the Virgin of his Wiſdome leadeth thee, and [u] *openeth to thee* the way to Eternall life, ſhee warneth thee of the evill or falſe wayes, ſhee alwayes driveth thee on to abſtinence or amendment and ſubmiſſion or reſignation.

[f] Or, *earneſtly.*

[t] Or, *according to his will.*

[u] Or, *diſcovereth.*

57. But that you have ſo great obſtacles and hindrances of doubting in this way, is [cauſed by] the ſtrife of the ſoule againſt the Devill, who layeth himſelfe in the way as a filthy ſwine, therefore caſt thy ſinnes upon his neck, and doe not doubt; and if thou canſt not leave that [doubting]; then reach with thy ſoule into God: *for God is in thee:* Chriſt hath opened the Gates into his Father, doe but enter in, let nothing keepe thee back: and though Heaven and Earth, and all Creatures ſhould ſay, thou canſt not; beleeve them not, goe forward, and *thou wilt ſuddenly get in*, and as ſoone as thou comeſt in, thou getteſt a new Body on to the ſoule, that is the body of Chriſt, which is God and Man, and thou wilt afterwards have eaſe and refreſhment in thy heart; thou wilt get one that will draw thee, and ſet the falſhood of the World before thy eyes, and warne thee of it.

58. Therefore obſerve; there are many that thinke with themſelves, ſaying, I will pray to God to take away my ſinnes from mee, that

that I may be releaſed of my old ſinnes: and when it cometh to paſſe, that they attaine the Love of God, they thinke the old ſinnes are paſſed away and *forgiven*; [ſaying] I may now ſinne anew, I will afterwards Repent once againe, and caſt the abomination away from mee: Indeed that were a good way, if the purpoſe were at hand: But heare, when thou goeſt out from the Love of God, then thou haſt *all thy ſinnes*, which thou haſt committed all thy life long, upon thy neck againe: for thou turneſt back againe into the houſe of ſinne, and forſakeſt God; thou goeſt out from God into the Kingdome of the Devill, and thy Works follow thee, whither ſoever thou goeſt: the Purpoſe cannot helpe you, unleſſe you *goe on* in your Purpoſe.

59. Or doe wee alone ſay this? doth not Chriſt ſay? *When the uncleane Spirit goeth out from a Man he walketh through dry Places, ſeeking reſt and finding none; and then he returneth againe into his houſe, and when he cometh there, he findeth it ſwept and trimmed: and then he goeth and taketh with him ſeaven other Spirits, which are worſe then himſelfe, and entreth in, and dwelleth there, and ſo the laſt* [condition] *of that Man is worſe then the firſt:* Doe you underſtand this [ſimilitude]? You have driven out Sathan, and have cleanſed your heart, and have well ſwept your houſe of ſinne and trimmed it: and now when you are ſecure and careleſſe, then cometh the Devill with all the *ſeaven formes of Nature*, and ſlippeth in, and thruſteth the old worldly Luſts into thy Heart againe, out of which all wickedneſſe and blaſphemies are generated: for *he dwelleth* in thoſe ſeaven Spirits, and tickleth thy heart therewith, and deceiveth thee *ſeaven times more*, and ſo thou yeeldeſt to him, and falleſt from one ſinne into another: and then he bindeth the poore ſoule faſt to the ſinne, and letteth it not runne after abſtinence or amendment, but bringeth it into *fleſhly Luſts*: and when the ſoule beginneth to ſtirre [or ſtruggle]; he ſaith, *to morrow, to morrow*, ſo long till he get the Veniſon.

60. Therefore it is ſaid; *Wee muſt ſtand ſtill*, and watch: *for the Devill goeth about, as a roaring Lyon, ſeeking whom he may devoure:* he cometh at all houres before the doore of thy Heart, to ſee whether he can get in or no: for it is his beloved Lodging; he hath *no reſt* in Hell: but in the ſoule of Man he hath joy and *pleaſure*: he can therein open his malicious Wonders, wherewith he may ſport himſelfe after this time alſo, wherein he taketh his pleaſure; for Hell and the Anger of God defireth that.

61. Againe, you ſee how the Great Whore of Babell hath ſet her ſelfe up in this her play *of forgiving* [ſinnes]: ſhee boaſteth of the *Keyes* of *Abſolution*: that ſhee can forgive ſinnes; and boaſteth of *the Apoſtolicall Keyes*, and maketh ſale of ſinnes for money, and uſurpeth that from Chriſts words; *Whoſe ſinnes yee remitte, &c.*

62. Now

62. Now I would faine know; How the ſinnes of the Repentant ſinner, who caſteth himſelfe into Gods will, and who goeth forth from this worlds Reaſon into Gods Mercy; can have his ſinnes *retained:* and much more would I faine know; how one ſinfull Man, can fetch another out of Hell into the Kingdome of Heaven, *when he cannot get in himſelfe,* and goeth about onely to make the Devill proud with his coveteouſneſſe; in that he ſelleth the Forgiveneſſe of ſinnes for money? Whereas all ſinnes are drowned onely in Chriſts New Body, in Chriſts fleſh and bloud: and *Iſaiah* ſaith in the Perſon of Chriſt: *I Treade the Wine-preſſe alone: and I alone blot out your ſinnes, and none beſides mee:* But if it were true which *Antichriſt* boaſteth of; then one Devill muſt drive away another: and then, what were become of the New Regeneration in Chriſts fleſh and bloud, whereby our ſoules are brought into God.

63. If it could poſſibly have been that God might have taken away *Adams* ſinne in ſuch a manner, God had not [needed to] become Man, and ſo have brought us into God againe; He might rather have forgiven *Adam* his ſinne, as a Prince pardoneth a Murtherer, and granteth him his life; No Sir, *you your ſelfe* muſt goe out from ſinne, and enter into the will of God: for God doth not ſtand by as a King, and forgive ſinnes with words: it muſt be power; you muſt goe out from the Fire into the Light: for God is no Image for us to ſtand before, and give good words to: *but he is a Spirit, and penetrateth through the Heart and Reines,* that is, *Soule and Spirit:* He is the Fire of Love, and his Centre of Nature, is the Fire of Anger: and if you were in Hell among all the Devills, yet then you are in God: for the Anger is alſo *his, it is his Abyſſe;* and therefore when you goe out from that, you goe into the Love of God, into the Liberty that is without ſource [or paine].

64. There is no other forgiveneſſe [to be] underſtood, but that thou goe out from [the will of] this world, and of thy fleſh, alſo from the Devills will, into Gods will: and then Gods will receiveth thee, and ſo thou art freed from all ſinnes: for they remaine in the Fire, and thy will in the Tincture of God, which the Majeſty enlighteneth; All is neere thee; thy ſinnes are neere thee; *but they touch thee not:* for as wee have mentioned to thee before, the Still Eternity is a Liberty: but yet doe not thinke that it will take away thy ſinnes from thee into it ſelfe, as alſo thy abominations and wickedneſſe; but they belong to the Anger of God, there they muſt ſwimme, and be beſtowed on the Devill: but they ſtand *beneath* thee in the Centre, and thou art as a faire ſprout [and fruit] which ſpringeth up forth through the Anger, to the Love [fire] and to Gods deeds of Wonder: and yet the Anger is not in God, but in the *Abyſſe;* and when the Devill lifted himſelfe above God, then he

went

went into the Abyſſe, and became Gods *Footſtoole.*

65. The Text in *Matthew*, Chap. 16. verſ. 18, 19. hath another underſtanding in it: *The Temple of Chriſt*, (viz. Chriſts children,) *is Chriſts Bride*, he hath adorned her with his faireſt Ornament: and as he hath loved us, and brought us through himſelfe into God his Father. *ſo wee ſhould love one another*: and when a ſorrowfull Repentant Man cometh, which will yeeld himſelfe into the Congregation of Chriſt, and deſireth Chriſt, him the Congregation ſhould receive; for Chriſt hath received him: and ſo wee are *all one body* in Chriſt: and as one Member preſerveth and loveth the other; ſo wee ſhould receive the poore converted ſinner into our Congregation, and in the Place of God, *make knowne* to him the forgivenеſſe of his ſinne, and lay our hands upon him, and make him partaker of our Body and Congregation; and ſo our ſpirit and vertue or power, will reſt upon him, as is to be ſeene by the Apoſtles of Chriſt.

66. And when we receive him into the Congregation of Chriſt, then he is [become] our Brother; when wee ſay, thy ſinnes are forgiven thee, then they are drowned in the Bloud and Death of Chriſt; and he is a Member of us: wee take not away his ſinnes from him, but *Chriſt in us* drowneth them in his bloud through our and his [x] Faith; When wee lay our hands upon him, and pray over him, then wee, with our will which is [given up] into God, penetrate into his Will; and bring him into our will, as into one [and the ſame] Body in Chriſt, to the Father: his will becometh our will; for he giveth up himſelfe through Chriſt into the Bride, as into our Will, *which is alſo Gods will*; and wee receive him with good cauſe, into our Love, into our Will, and finck our ſelves downe in him through Chriſt into God: *thus wee forgive him his ſinnes*; for wee are the Congregation and Bride of Chriſt, whom he loveth, and what we doe, that doth Chriſt in us, and God in Chriſt: it is all one, Chriſt is ours, and God is Chriſts; and the converted ſinner is ours, and Chriſts, and alſo Gods; wee live in one body, and have one Spirit, and are one fleſh: and as wee enter into the Will of God, ſo wee alſo take *our Brother along with us*: wee caſt the ſinnes away behinde us into the Fire of Anger: but wee live and flouriſh in God: *wee have the Key of Heaven and of Hell*: when wee make knowne to a ſinner his ſinnes, and he will not be converted, then *wee binde him up in the Abyſſe*; for wee paſſe through and ſhut it up, and then he muſt ſwelter in his ſinnes: and then the Devill *buffetteth* him, when wee draw him no longer with our word, *which hath power*, then the Devill draweth him: but if he turne at length, *then wee have power*, to take him away from the Devill againe, and (through our Spirit) in Chriſt, to bring him into God.

[x] *Earneſt deſire.*

67. Behold! ſuch a power *Chriſts Bride onely* hath, and none elſe; and

and if it were so, if a Man were in a Wildernesse: where he never could meete or see any Man: and did turne himselfe away from sinne into Christ, and did desire and long after our society, which he cannot possibly come to us; and though wee did never know of him, yet never the lesse, since he eateth himselfe into our society [*by his desire*], wee take him *along* with us through Christ, to the Father, and thrust his sinnes quite away behinde him, and spring up with him out of one and the same[y] ground: for Christs body is the Ground of our soules, wherein he groweth and beareth faire fruit *in Ternarium Sanctum*.

[y] *Field or soyle.*

The Highly Precious Gate.

68. Now saith Reason; How can *Christs Body* be our Body? Is he a Creature? How can wee dwell in the Body of Christ?

69. Behold O Man, *Adam* was our Father, and also our Mother: Now wee have all of us *Adams* flesh, soule, and spirit; for wee are all begotten out of one and the same flesh, soule, and spirit: and are all of us Members of him, (as the branches are Members of the Tree) and he brought us into *Death*.

70. *Hee* had the faire Virgin of the Wisdome of God in him; which is *every where*, and is the fullnesse of all things, as God himselfe is, which he lost: he should have left it us as an Inheritance, yet he went out from it: *but* the second *Adam*, *Christ*, came forth from God, and was the Heart of God, and had the faire Virgin in him; *he* tooke our flesh and soule into his Virgin, and that became flesh, soule, and spirit: flesh of our flesh, and soule of our soule, and yet remained God; our flesh stood in Christ *in Ternario Sancto*, *he* received from us [z] in the Virgin of God, the Eternall and also the Earthly Flesh: though indeed it was onely the *Earthly source* [and *property*] for nothing that is corruptible entereth into God.

[z] Or, *into.*

71. When the *Word* [a] came into the Flesh, it then became Heavenly, as in *Adam* it was become Earthly: for the flesh of Christ was in the Eternall Will brought into the Word, so that the flesh and the Word was *one* undivided *Person*: Now [b] the businesse is done in the Eternall Will, out of which *Adam* was gone away, and God brought us, in the soule of Christ, into that will againe.

[a] *Became or was made.*

[b] Or, *the matter is about the Eternall Will.*

72. Now *Christs* soule is our soule: for it is *Adams* soule, and Christs flesh is our flesh: for he tooke it on him from our Humanity, and the faire Virgin of God in Christ, is our Virgin: for Christ hath put the same into our soules: and so now if wee give up our selves wholly into Christ, then *Christ liveth* in us, and wee in him: though the outward mortall Body hang to us, yet Christ liveth in us, and will at the End of the world present us, wholly pure without blemish, in his flesh.

73. Thus wee are *one body* in him: for *he* is our body in God, and *Adam* is our body in this world: there is no ſuch groſſe untoward body in God, but a body in power, with heavenly fleſh and bloud, where our will is, there is our heart alſo; God is in us; and when wee enter into his Will, then wee put his wiſdome on to us, and in the Wiſdome, *Chriſt is* a *Man*; thus wee enter into his humanity, and are *a New Man* in the life of Chriſt, in the ſoule of Chriſt, in Chriſts fleſh, in the Tincture of Chriſt, in the Majeſty of Chriſt, and Chriſt is in his Father, and his Father is the Eternity, *and the End of Nature.*

74. And whither wilt thou goe further, thou poore Man? let not the Devill and Antichriſt befoole thee: *No Man* hath any power in God, unleſſe he be in the Will of God, in Gods Love in Chriſt, and then he hath the ſoule and fleſh of Chriſt: but if he have that, then he is not a covetous wretch, nor a flattering hypocrite, and one that ſelleth the Kingdome of Heaven for money, as *Simon Magus offered to give Money to* Saint *Peter, that he would give him the power, that on whomſoever he laid hands, they ſhould receive the Holy Ghoſt*: then ſaith Peter: *Be thou accurſed with thy Money: Doſt thou ſuppoſe that the Gifts of God will be ſold for Money?*

75. And where then have you your Power and Authority yee Sophiſters, to ſell the Kingdome of Heaven, and uſurp it into your power? yee are not Chriſts diſciples, but the diſciples of Antichriſt, the whore of *Babell, No Prieſt* is capable of the office, unleſſe he be in the will of God, his Abſolution is no Abſolution; but the Congregation of Chriſt, to whom he giveth up himſelfe, Abſolveth him: the *Sophiſter* is as uſefull to the Church, as a fift Wheele is to a Wagon.

76. Thou Sophiſter, how wilt thou impart the *Myſterium Magnum*, which thou haſt not; The Congregation or Church hath it, and the Repentant ſinner that cometh to thee hath it, and thou art a Sophiſter, and art fitter to be in a *ſtall* of Oxen, then in the Church: How can the Devill Abſolve a ſorrowfull Sinner? And thou onely ſerveſt thy [c] Idoll the Belly.

77 O thou blinde world, how art thou blinded? thou ſuppoſeſt thou oughteſt not to dare to meddle with the [d] *Myſterium Magnum*, and that thou art not capable of it; and that the [e] Prieſt onely is capable of it: but if thou art in Chriſt, thou haſt *All free* [unto thee], thou haſt his Covenant [together] with the *Baptiſme* and *Sacrament*, and the Body and bloud of Chriſt therein: but the Covenant belongeth to the Beleevers, and not to the Sophiſters, Chriſts diſciples and againe their diſciples and ſucceſſours have baptized: and the Beleeving Church or Congregation have broken bread in Houſes, and where they could, and have fed upon the body and bloud of

[c] *Belly-God.*

[d] *The Great Myſtery, the office of the Miniſtery.*

[e] *Thoſe that call themſelves Divines and Miniſters.*

of Christ: the *Temple of God* was every where; whersoever Christians were met together.

78. Wee doe not mention this, for the Pulling downe of Churches, in which Christs office is Exercised; but wee shew you the *Hypocrites*, who binde you wholly to them; that you may goe out from them, and goe to the Congregation of Christ, into the Temple of Christ, and that you may not rest satisfied meerly with the *Church of Stone walls*, for they are onely a heape of stones, which is a dead thing: but Christs Temple is Living.

79. Yee are all consented about the Church, and goe diligently thither, but none will enter into the Temple of Christ: But pray goe into the Temple of Christ, and then of dead you will *become Living*: there is no other Remedy, neither in Heaven, nor in this world, it must be so, or else you remaine in Darknesse.

80. Not that wee judge so rigorously, *for the will of God standeth open for All Men*: by what name soever they are called: A *Heathen* may be saved, if he turne to the Living God, and with true reliance, yeeld himselfe up to the will of God, for then he cometh into the will of God, though he knoweth not what the Kingdome of Christ is, and in the will of God, there is the Heart of God, and Christ hath the Heart of God in him; for *such a one doth truly Beleeve*: yea one that is Dumb and Deafe is saved, that never heard of God at all: if he incline his Imagination unto obedience, into the will and righteousnesse of God.

81. *Who will judge such a one?* Wilt thou Sophister doe it? thou who makest [*Articles of*] *Faith* out of opinions? what need opinions? Opinions are not the Spirit of Christ, which is a quickening Spirit; but Christs Spirit testifieth to our Spirits that wee are the children of God: *it is in us*, what need wee then seeke so long after Opinions: wee say, that in *all* [sorts of] opinions *there is Heresie, as also Antichrist*. But if you have the words of Christ, cleave to them sincerely, not *onely* to the Letter, but to the Living Word, which is God and Man, *that* is the Scripture which you should reade and preach *out of Christs Spirit*, and not out of conjecture; but if you cannot apprehend that, why then doe you teach so much, and contrive Opinions; doe you suppose God to be a lyar, as you are? that he should hold your invented Opinions to be *his Word*, whereas you are but *dead* to God; he that hath an Opinion whether a thing be or no, he is in doubt: Now *doubting* is not *Beleeving*; but is a dangerous way to goe.

82. But now the troubled soule, which is thus tossed too and fro, from one conceit and opinion to another; when it perceiveth every one to cry out: *Heere is Christ, heere is Christ; follow mee*; the other party are Heretiques, and speake from a false Spirit; the poore

then asketh, to what party shall I runne and apply my selfe? whither shall I goe that I may heare the *right Gospel preached?* Where shall I finde Christ? they all curse and judge one another: and yet I heare them all speake *from the Bible*, and confirme their doctrine from *thence*, and teach the way of God: What shall I doe? for I finde them to be so spitefull and bitter one against another, and they ride up and downe in the Hearts of Princes: and stirre up warres and persecutions for the cause of *Faith and Religion*, and [f] deliver one another up to the Devill, and say one of another, that the Devill speakes out of this and that Man; Hee is a *Heretick*, flie away from him.

[f] Or, *Excommunicate one another.*

The Gate of Immanuel.

83. Behold deare soule, How faithfully Christ warneth us concerning *these times*, concerning which we have been hitherto blinde: For these *false* selfe-erected *Priests* will cry out and say: *Christ is in the Wildernesse*; another of them will say, he is not in the Wildernesse, *he is in the Chamber*; or he *is in the field*; and another againe will say No; he *is here or there*: or he is in the Supper, or in the Baptisme: and another will say, he is not in them, they are onely signes, and symboles: But Christ saith, *Beleeve them not, and goe not forth*; *for as the Lightning shineth from the East to the West, so also shall the coming of the Sonne of Man be*; *for where the Carcasse is, thither the Eagles gather together.*

84. Christ saith; *I am the way, the truth, and the Life*; *none cometh to the Father, but by mee: I am the doore to the sheepfold, and am a Good Shepheard*; *but all that came before mee in their owne Name of themselves, are Theeves and Murtherers, and seeke onely to robbe and steale*; *for they seeke their own honour*; *but I seeke not my own honour, but my Father honoureth mee, and they dishonour mee: I am the Light of the world, whosoever followeth mee, shall have the Light of the Eternall Life, my Father will give the Holy Ghost to them that pray unto him for it*; *when he shall come, he shall leade you into all truth, for he shall receive of mine, and make it knowne unto you: take no care for your life, for my Father careth for you: for where your heart is, there is your treasure also.* [Therefore let your heart and minde be in the will of God, and then your treasure is there also].

85. Which is as much as to say, Run not after the selfe-erected Teachers, who teach from the Historie without the Spirit of God: If they can speake a little in a strange Language, then they will be Teachers, and teach out of Art and vaine-glory, to exercise their Eloquence, wherein one flattering Hypocrite helpeth forward the other, especially where much money and honour may be gotten in the

the Office: Christ said; *I seeke not my own honour: my kingdome is not of this world*: but they Teach that Christs kingdome is in the Historie [viz. in Art, in Eloquence, in the Universities, in Synods and Councills]. But Christ said to his Disciples: *The Holy Ghost will receive of mine, and make it knowne unto you, and bring into your minde all whatsoever I have spoken.*

86. Thus deare children of Christ, let none run after contentions, controversies and disputations, they all say the truth one of another; for they are all growne out of one and the same Tree, and they are at variance about the Booty and [a] Prey of *Antichrist*, whose *End is at hand*: Turne away your heart and minde from all contention, and goe in very simply and humbly, at the doore of Christ, into Christs sheepfold, seeke that, in your Heart; you need not much disputation: pray to God the Father, in the Name of Jesus Christ, upon his promise, that he would *open your heart* through his holy Spirit, turne with all diligence into him, let all goe whatsoever maketh a fine glittering holy shew in the heapes of Stone, and enter into the Temple of Christ, and there the *Holy Ghost* will meete you; yeeld your selfe quite up unto him, and he will open your Heart, and bring into your minde, all the merits and benefits of Christ; he will open your *understanding*; and bring into your minde whatsoever Christ hath spoken, for he shall receive from Christ, and *make it knowne* unto you.

[a] *Spoyle and Plunder.*

87. Neither trouble your selfe with taking care, where the best Place is, for him to open it in, [whether in a Cloyster, a Colledge, a Wildernesse, in this or that Office, Ministery, or Opinion] for as the Sunne riseth in the East and shineth to the West, so Christ shineth in every corner & chinck of his Incarnation or being Man, even to Eternity: Seek not after one place more then after another, he is *every where*: for where the Carcasse is, thither the Eagles gather together: Christ is every where, and his children can come to him every where, and when wee enter into Christ, then wee are with our Carcasse, and satisfie our selves with his flesh, and drink of his blood: for he said; *My flesh is the true food, and my blood is the true drinke, they that eate of my flesh and drink of my blood, continue in Mee and I in them.* Also [he saith] *Father I will that those whom thou hast given mee, may be where I am; they were thine, and thou hast given them unto mee, and I give them the Eternall Life: and I will raise them up at the Last Day: If you continue in mee, then my words continue in you.*

88. Now therefore when you see that the world contendeth about the Kingdome of Christ: then know that *they have lost the keys*, the *Mysterium Magnum*, and are not in Christ, for there is no contention in Christ, but love, and humility, and a desire to walke before his neighbour in righteousnesse, whatsoever wee are, there

wee

wee are in Christ: whensoever wee meete together, wee should all bring his will with us into the Congregation; *viz.* the desire of Christ: and when wee desire him wee receive him, and become one body in him: he feedeth us with his body and bloud; when wee use his Testaments, with the *Last Supper*, then he feedeth us with his flesh, and giveth us his bloud to drink, he *Baptizeth* us with the Baptisme, to be one body in him: why then are wee so long a searching? for as the Sunne shine filleth the whole world, so doth the body and bloud of Christ also: his substance is the Eternity, where there is no space nor place: he is shut up in nothing: for he is in the Father, and the Father is in him, and the Holy Ghost goeth forth from the Father and the Sonne: Now every Beeing [or all whatsoever is brought into a beeing] is created out of the Father, and the Father is in All [things], and upholdeth and preserveth *All* [things], *He giveth to all things Life and Beeing:* and the Sonne is in the Father, and giveth to all things vertue and *Light*; he is our Light; without him wee know not God; how can wee then speake rightly of him? if wee will speake rightly of him, wee must speake from his *Spirit*, for that *testifieth of God:* but if wee speake from Art and Historie, wee speake from our selves, and not from God, and so wee are Theeves and Murtherers, and not Shepheards of Christ: A Theefe cometh but to robbe and steale, and so the Disputers come but in their owne Name onely, in that they desire to have great respect, and many rich friends, and such cry out, *heere is* Christ; and *there are* Hereticks.

89. Deare children of Christ; stop your Eares from these blaspheming Wolves: for they scandalize not onely one another, but the Congregation of Christ, which is *every where* in all Countries where there are Repenting Men, who turne from their sinnes to God: They are in Christ, though they be Turkes: there is no respect of Persons or of Names and Opinions with God: he seeketh the [h] *Abysse of the Heart.*

[h] Or, *Bottome of the Heart.*

50. Antichrist is the cause of the Turkes falling into Peculiar Opinions of their owne; for there was no End in Controversies and Disputations; which was a stumbling block of offence to the *Asians, Assyrians, Egyptians, Moores, Grecians* and *Africans:* the *Indians* lead a more [i] Divine Life in their plaine simplicity, then *Antichrist*; though indeed not all of them: yet nevertheless there are many Customes among them, that are more Pious then the Pride of the Whore.

[i] *Godly and Pious.*

91. The *Whore* hindereth the Kingdome of Christ, so that all people are scandalized and stumble at it, and say; How can those be Gods people, who are only Tyrants, Proud, Covetous, Obstinate, Stubborne, Bloud-thirsty People, which practise onely how to get away

away that which is anothers, and ſeeke after power and honour: The very Heathen are not ſo malicious: wee will not make our ſelves partakers with them: God dwelleth *every where*, he is as well with us as with them: wee will leade an honeſt, vertuous, and pious life; and call upon the onely true God, who hath created all things, and goe out from their *Contentious Diſputations*: wee will continue in one ſort of Opinion, and then our Countrey will continue in *Peace*, when wee all beleeve in one God, then there is no ſtrife, but then wee have all one and the ſame will, and may live *in Love one among another*.

92. See heere beloved Chriſtian! this is that which hath ſo advanced the Turk, and brought him to that Great Strength: ſo that their Might is climed up, *into the Number Thouſand*; they Rule, in one Opinion, and Love [k] towards the whole world: for they are a Tree of Nature, which *ſtandeth* alſo in the preſence of God; but it groweth no higher then to the Number Thouſand, for then its wilde Heart getteth a countenance, having Eyes: [or he will then come to ſee].

[k] Or, over.

93. Thou Antichriſt *ſhalt not devoure him* with thy Dragons Mouth: as may be ſeene in the *Revelation*: He poſſeſſeth his Kingdome to the End: but when *thou* ſhalt be gone downe into the Pit; and that *Chriſt himſelfe* ſhall feed his Lambs, then he will come to be [of the fold] of the Lambs; when thy murthering ſword is *broken*: thou ſhalt *not* be broken with Speares, or [l] weapons of warre, thou hypocrite; but thy lyes ſhall ſtifle thee.

[l] *Pikes.*

94. Hee that goeth about to *ſlay* Antichriſt, is Antichriſts *Beaſt*, upon which he rideth: he will be but the more potent in Contention; for the Hearts of people turne away from the truth, and goe out from God into Contention: and there every one looketh after the Wonders of the Contention, and run after the Eloquent *Sermons*, and ſo come out from Chriſt into *Opinions*, and ſeeke wayes in the Darkneſſe, wherein there is no Light: thus the *Devill* Ruleth in the Antichriſt, and leadeth the children aſtray into by-wayes of *Humane Inventions*, ſo that they ſee *no more* in the Light of Chriſt.

95. Thus it happened alſo to the Mighty Countreys, over which the *Alcoran* ruleth, where they departed from Chriſt, and fell into Opinions, and then there grew to them a Tree out of Nature in their heart, and they fell upon one opinion, and ſo lived in that *Wilde Tree*.

96. But the Antichriſtian Kingdome liveth *in many Trees*; they run from one to another, and know not which is the beſt; for they are gone forth from the Paradiſe of Chriſt, they boaſt of the Doctrine of Chriſt, and deny the *power* thereof, and thereby they teſtifie

ſie that Chriſt is not in them: nay, they *deſire not* to have him in them: they thruſt him, with his body and blood, with his Humanity, out of the Congregation, they will have a ſigne from him, whereby they may in their Pride poſſeſſe his place, and ſo keepe up their rich fat Bellies: Chriſt in this outward Life upon the Earth, *was poore, and had not whereon to lay his head*: But they in Chriſts place will be rich and fat: they ſay; He is in Heaven, wee will therefore erect a ſtately glorious pompous Kingdome to his honour, that wee may enjoy good Times, and honour *in his Office*. Wee are the higheſt in this world: for wee are Gods [m] *Stewards*, wee manage the Office of Chriſt, and have the *Myſterium Magnum*: *How dare* any ſpeake againſt us; wee will quickly make them hold their peace.

[m] *Embaſſadours, or Vicegerents.*

97. O beloved children of Chriſt, open your Eyes, and ſee; doe not run ſo after *the Devill*; doe you not ſee? pray learne to ſee! doe you not ſee how all is done for *Money*? if one give them ſtore of Money, they praiſe him, for a gracious Chriſtian, who is beneficiall and bountifull to the *Church*: If one die, though all his Life long he was an unjuſt falſe Uſurer, whore-monger, Thiefe, and Murtherer, and they know it very well, if he or his beſtow much upon the *Church* [Colledges or Learned Men]: O how is hee applauded for a *bleſſed* and glorious Man! What great [n] *Sermons* doe they make for him, that other unrighteous men, may heare and conſider, and follow their example *to doe the like*: But ſtay, doth the Kingdome of Chriſt conſiſt in ſuch [giving of] *Money*, and *in the Mouth of the Prieſt*: No, it ſhall not proſper; heere the Wine-preſſe yeeldeth much bloud, as that *Revelation* of *John* ſpeaketh.

[n] *And Monuments, Epitaphs, and Poemes.*

98. And thus the Innocent are ſeduced [or the poore ſouls heerby fall into deſpaire] for he that giveth not them much, or hath it not to give, is *no honeſt* Man with them: Hee is not beneficiall towards *the Miniſtry*: if but the leaſt moate be found amiſſe in his life, oh how they divulge it, and make a great matter of it, how is he trodden underfoote; how ever at length they devoutly ſend a good wiſh after him, and ſay, *God forgive him*: Open your Eyes yee children of Chriſt, this is *the Antichriſt*, goe not a whoring after him: Many ſuch have been ſinners, and have turned from their ſinnes, and have entred into Chriſt, and their ſoule is in Chriſt an Angell of God; and therefore how dare you proud Antichriſt, according to your owne pleaſure deſpiſe one that is the Angel of God: O thou blinde Man, doeſt thou not ſee this? *Art thou the Shepheard and Miniſter of Chriſt, and Steward of God?* haſt thou the *Myſterium Magnum* above thee? Is thy office the office of Chriſt, as thou boaſteſt? why then art thou *a Lyar?* in applauding the wicked for Money; hath Chriſt and his Apoſtles *done ſo*.

99. Hearken

99. Hearken thou oppoſer of Chriſt: looke into the Acts of the Apoſtles; *Where one ſold his Poſſeſſions, and laid a part of the Price of the Money at the Apoſtles feete: And Peter asked him, ſaying, Haue you ſold the field for ſo much, and he ſayd, yea; and had a falſe, doubtfull* [*and deceitfull*] *Minde: then ſaid Peter; thou haſt lyed unto the* Holy Ghoſt; *behold the feet of them that ſtand at the doore, ſhall carry you away out of the Congregation of Truth:* what thinke you now of your ſelfe? beeing this hath happened to the *Hearers of Peter:* what would have been done to *Peter himſelfe*; if he ſhould have *thus lyed* for greedineſſe of Money, and ſo blaſphemed the Holy Ghoſt? But thou art he that doth *ſo:* thou applaudeſt the unrighteous, that thou maiſt but *get money*; but thou regardeſt not his ſoule, neither doſt thou regard how thou broacheſt forth thy lyes in the Congregation, how many times doe ſome ſtand and bewaile the wickedneſſe and deceit of thoſe thou praiſeſt, wherewith he unjuſtly oppreſſed and wronged the needy, and alſo bewaile thy flattering hypocriſie and lyes.

100. Hearken! Is not the Name of Chriſt blaſphemed thereby, and the Congregation of Chriſt ſcandalized? when they ſay; The *Prieſt* telleth *lyes in the Pulpit* for Money: if it were a ſinne he would not doe it: and ſo in like manner, when any lye and deceive people *to get money, goods, and honour*, if they can but cover it with a fine pretence; what matter is it: for [they think] if it were ſo great a ſinne, the Prieſt would not doe it: they thinke they will once repent of it: and the *Prieſt hath Grace enough* in ſtore for them.

101. Behold thou falſe and wicked Antichriſt, thus thou lyeſt to the Holy Ghoſt (in Chriſts office) who tryeth the Heart; and thou lyeſt to the Congregation of Chriſt; and doſt ſcandalize it therewith; It were a great deale better, they had *never heard* thy lyes, and then their hearts would not have been ſo filled with lyes.

102. How canſt thou ſay, that thou executeſt the office of Chriſt, ſeeing thou art a lyar and *mocker of Chriſt*, thou art not borne of Chriſt, but of lyes: and when thou ſpeakeſt lyes, thou ſpeakeſt from thy *Beaſt*, on which thou rideſt, in the *Revelation*, thou ſpeakeſt of thy owne, from the *Spirit* which is in thee, and yet wilt [take upon thee] to feede the ſheepe of Chriſt: thou ſhouldſt feede them in a greene meadow, in the fat paſture of Jeſus Chriſt, and *tell them the Truth*; but thou feedeſt them upon the Devills Rocks, and the Mountaines of the Abyſſe in his luſtfull Graſſe.

103. If you be the *Miniſter* of Chriſt, then ſerve him in Spirit and Truth: reprove ſinnes without any reſpect of Perſons, ſpare not; lift up your voyce like a Trumpet; reprove *all* wickedneſſe of *all* perſons, both ſuperiour and inferiour: teach the way of Chriſt rightly: praiſe [or ſooth] none, for his money and honour ſake: for Chriſt praiſed none of the Potentates for gaine ſake: neither

did he reprove any of them out of Envy of their Greatneſſe and honour; for he *commendeth Order*, and ſaith; *Give to Cæſar the things which are Cæſars, and to God the things that are Gods:* but he reproveth the hypocrites the Phariſees, *in that they made long prayers, and ſtood in the* [o] *ſtreetes making devout ſhew*, and would be ſeene of People, and ſought onely after Praiſe; and ſuch a one is the Antichriſt alſo: and therefore the Spirit in the *Revelation* of Chriſt ſaith; *Goe out from her my People, that you be not made partakers of her ſinnes*; for he that alloweth of ſinne, is one ſpirit with the ſinne: he that for favour [p] confirmeth the lye of a Lyar, he is guilty of that lye, and of the wickedneſſe thereof.

[o] Or, *Gates.*

[p] Or, *conſenteth to.*

104. God the Father hath Regenerated us in Chriſt out of the Truth, therefore wee ſhould *not* be the ſervants of lyes: for when wee enter into Lyes, wee goe out from Chriſt, and are with the Devill, *who is the Father of Lyes:* and ſo is the Antichriſt alſo, and all that depend on him, and ſerve him: it were better to be far abſent, and to have Chriſt [q] formed in the Heart, then to heare Lyes in the *Antichriſtian Office* [of the Miniſtry].

[q] *The life of Chriſt imprinted in us.*

105. I know thou Evill Beaſt, wilt cry out upon mee for an envious Perſon, as if I did grutch what good people give thee: no, that is not my ground [or meaning]; for Chriſt ſaith; *Whoſoever miniſtreth the Goſpel, ſhould live of the Goſpel: you muſt not muſſle the mouth of the Oxe that treadeth out the Corne, it muſt feede:* they cleave *not all* to the Antichriſt; wee have onely ſet forth the wicked Antichriſt, who rideth in the Hearts of Men: wee deſpiſe none for their good *Conſcience:* Onely the Antichriſt ſhall ſtand Naked for a Witneſſe to *All People:* Hee rideth over the face of the Earth in *all* Countries and Nations. [Note, whereſoever Pride, Covetouſneſſe, Envy and Wrath, are predominant in falſhood, deceit, ſelfe-ſeeking, and an hypocriticall ſhew of holineſſe, there is the Greareſt *Antichriſt* of all].

106. People now ſuppoſe they have rooted him out, and are now in ſtrife and contention about him; every one will *ſlay him:* O thou blinde ſimplicity, thou *ſlayeſt him not*; doe but goe out from him, and enter into the Temple of Chriſt; and let *Antichriſts houſes* ſtand [empty], and then he will *fall of himſelfe*, and at length be aſhamed of his owne abominations and whoredome: onely doe not [r] worſhip him: doe not bowe thy knee before him: but [r] worſhip God.

[r] Or, *Pray to.*

107. Doe but open your Eyes, the whole world is full of God, the whole matter [of Converſion] is about the outward Life, in the Inward God dwelleth in himſelfe; and the outward Life is alſo Gods; but the *Abyſſe* is in it, viz. *the Centre of Nature*, in which the ſevere, ſterne life, is, which is the cauſe of this Warning.

108. There

108. There are Three Principles, (Three Kingdomes,) two are Eternall, and one hath a beginning and is transitory: Each of them is desirous of Man: for Man is an Image of *All Three:* and the Beeing of all Beeings, is a longing, seeking, and desiring; which existeth out of the Eternall Will, and the will is *the Eternity*.

109. In God there is no Dominion, but in the Three Principles, in their Creatures: There is in God no more but one onely *Spirit*, which cometh to succour his whole Beeing in the Water and in the Fire, out of which every thing existeth; Hee is no destroyer; but preserver of a Thing: and if any thing perisheth, the fault lyeth in the [1] *Dominion of Nature*; but that which is out of the Eternall, cannot perish; but onely changeth into another property; for which [cause] wee give you *warning:* and all the Teaching and seeking in this world is onely that you may be warned of the severe source or property of the Fire; there is indeed *a Life* in it, and no Creature can subsist, without it have that life: but wee that are Men, are not Created for that life, and therefore God would have every Creature in that property wherein he created it: that his Eternall Will may *stand stedfast*, and not be broken.

[1] *Government.*

110. Every thing hath *Free Will*, and therein its inclination to its property; the whole Beeing of this world, and of the Angelicall world, also of the Hellish world, is meerly *a wonder* in the presence of God: Hee hath set light and darkness before every one, thou maist embrace which thou wilt: thou wilt not thereby move God in his Beeing; his Spirit goeth forth from Him, and *meeteth* all those that seeke him, it is Gods seeking, in which God desireth the Humanity, for [2] it is his Image, which he hath created according to his *whole Beeing*, wherein he will see and know himselfe: yea he dwelleth in Man, why then are wee so long a seeking; let us but seeke to *know our selves:* and when wee finde our selves, wee finde *all*; wee need runne no whither to seeke God, for wee can thereby doe him no service; if wee our selves did but seeke and love one another, then wee love God, what wee our selves doe to one another, that wee doe to God; whosoever seeketh and findeth his brother and sister, hath sought and found God: In him wee are *all one Body* of many Members, every one having its owne *Office*, Government and work; and that is the wonder of God.

[2] *The Humanitie.*

111. Before the time of this world wee were knowne in his Wisdome, and he created us into a Beeing, that there might be a sport in him. *Children* are our Schoolmasters (in all our witt and cunning wee are but fooles to them), when they are borne, their first lesson is to learne *to play with themselves*, and when they grow bigger *they play one with another:* thus hath God from Eternity (in his wisdome, in our hidden childhood) *played with us:* but when he created us in

knowledge and skill, wee ſhould then have *played one with another*, but the Devill grutched us that, and made us *fall out* at our ſport; and therefore it is that wee are ſtill at variance in contention, but wee have nothing to contend about but our ſport, when that is at an end, wee lie downe to reſt, and goe to our own Place: and then come *others* to play, and ſtrive and contend alſo till the Evening, till they goe to ſleepe into their owne Countrey out of which they are come: for wee were in the Land of Peace, but the Devill perſwaded us to goe in to his *unpeaceable* Countrey.

112. Deare children, what doe wee meane; that wee are ſo obedient to the Devill, why doe wee ſo contend about a Tabernacle *which wee have not made*, nay this Countrey is not ours, nor this Government ours: it is our Mothers, and the Devill hath defiled it, let us pull it off, and goe to our Mother that ſhee may put us on a faire pure Garment againe, and then wee neede not contend about the defiled Garment: heere wee contend about a Garment, becauſe one brother hath a fairer Garment then another; and yet the *Mother* putteth every ones *owne* Garment upon them: and why therefore doe wee contend with our Mother, who hath brought us forth? are wee not all her children? Let us be obedient children, and then ſhee will purchaſe *a new Garment* for *every one of us*, and then wee ſhall rejoyce, wee ſhall all forget the defiled one.

113. Wee goe into the Garden of Roſes, and there are Lillies and flowers enough, wee will make a *Garland* for our ſiſter, and then ſhee will rejoyce with us: wee have a Round to dance, and wee will all hold hands together: let us be very joyfull: there is no more might to hurt us, our Mother taketh care for us: wee will goe under the figtree, how *abundant* is its fruit: How faire are the Pine Trees in *Lebanon:* Let us be glad and rejoyce that our Mother may have joy of us.

114. Wee will ſing a ſong of the Driver [or Oppreſſour] who hath ſet us at variance; How is he *captivated?* Where is his *power?* Hee is not heere to be found; neither hath hee gotten the defiled Garment, which wee contended about, the Mother hath it in her *keeping*; How poore he is? Hee domineered over us, but now he is bound: O Great Power, how art thou thus brought to ſcorne; thou that didſt flie aloft *above the Cedars*, art now laid under foote, and art ſo voyd of Power: *Rejoyce yee Heavens, and yee children of God*; for hee that was our Driver [Oppreſſour and perſecutour] who plagued us day and night, is captivated; Rejoyce yee Angells of God, for Men are delivered, and malice and wickedneſſe is taken captive.

The

The Twelfth Chapter.

Of the [true] Christian Life and Conversation. What Man is to doe in this Valley of Misery, that he may worke the workes of God, and so attaine the Eternall Highest Good.

1. THere is nothing more necessary and profitable to Man in the valley of Misery upon Earth, then for him to learne to know what he is, from whence he is, and whither he tendeth; what [a] course he taketh, and whither he goeth when he dyeth: there is *nothing more profitable* then to know these things: for the outward conversation remaineth in this world, but what the heart conceiveth, that a Man taketh with him: The will of the spirit of the soule is *Eternall*, that which is comprehended in the will of the spirit of the soule, that, the soule carrieth with it when the soule and body part. Therefore it is *necessary* for us, to labour for somewhat that is Good; wherein the soule may accomplish *its Eternall* sport, and have its joy therein: for the works of our soule follow after us: and the works of our hands, and of the outward spirit remaine in this world: for the soule is in the Eternity, whatsoever it maketh and imagineth heere, that standeth *alwaies before it:* unlesse it breake that againe; and then it is as a broken worke, which it hath no more to doe withall: for it is gone out from that; for the Eternall cutteth an Eternall Modell, and the corruptible and [*] inceptive cutteth a corruptible Modell: for after this time *every thing will stand in its own Modell*; for that which the Eternall Will conceiveth, that getteth an incorruptible forme, if it selfe doe not breake it.

[a] Or, *businesse he undertaketh. What he getteth or acquireth.*

[*] Or, *Inchoative.*

2. Therefore it is good for Man, to *choose* in this life that which is best, in which he may have joy Eternally: for when thou chooseſt Beauty, Bravery, and Honour or Riches, then thou art thereby made [b] *unbeneficiall* to thy brother and sister, who are in Misery in this world: for the *Bravery* of this world despiseth the meane and simple; and *Riches* wringeth away the sweate from the poore, [or grindeth the Faces of the Poore], and *great Power* and Authority presseth and oppresseth the low and miserable: *Great honour*, despiseth the simple, and will not condescend to the needy: seeing therefore in the other life, the soules of many that have been simple, miserable,

[b] *Vselesse.*

miſerable, and in this world contemned, poore, oppreſſed, and dejected, will appeare; and ſeeing it is certaine, that in their forme will not be comprehended much highneſſe, bravery, deſire of might and honour: for their ſoules have in this valley of miſery, onely ſhut up themſelves into the meek Love of God, and yeelded themſelves into *ſimplicity* and *lowlineſſe*, and have not dared to have communion with might, pomp, and great honour, for ſuch things have had no affinity with them.

3. And ſeeing it is ſo, that the ſoules in the other life ſhall have Joy one with another, and enjoy the *gifts* and *vertues* one of another; and ſeeing then the ſoules will have their ſubſtance which they have heere taken in and conceived, appeare in their Eternall Will, as a *Figure*: therefore wee ought very highly and heartily to conſider it, that wee doe not in this world conceive and let into our hearts, *Pride* and *ſtoutneſſe*, alſo *covetouſneſſe* and *oppreſſion* of the miſerable: for with theſe wee cannot enter into the Congregation of Chriſt, they receive us not into their *ſociety*: for it is a contrariety to them.

4. For in the Kingdome of Heaven there is nothing but Love and Concord: every one inclineth his love and favour to the other, and every one rejoyceth in the gifts, power, and [c] Beauty of the other, which they have obtained from the *Majeſty of God*: and they all give thanks to God the Father in Chriſt Jeſus: that he hath choſen and received them to be children: for the mighty power of the ſtrong [who have been Mighty in Faith, and in the Wonders of God] rejoyceth for the weake, that the Spirit of God is in them, and that they alſo are in the Wonders in the Eternall Will.

[c] *Luſtre or Brightneſſe.*

5. Therefore deare children and brethren in Chriſt, let us, in this world, incloſe our hearts, minds, and wills, in humility into one Love, that wee may be one in Chriſt: If thou art highly advanced to power, *authority*, and honour; then be *humble*: deſpiſe not the ſimple and miſerable: but conſider that in the other life they ſhall be in one highneſſe with thee: ſqueeze not the oppreſſed; afflict not the afflicted: that they may not take it to [d] heart, and barre up the Gates of Heaven againſt thee: If thou art faire, *Beautifull*, and comely of body, *be not proud*, nor doe thou deſpiſe thoſe that are not like thee: that thy ſimple brothers and ſiſters ſoule may not loath thee, and reject thee out of their Minde: Be humble that thy brother and ſiſter may rejoyce in thee; and preſent thy Beauty to the Praiſe of God, who hath created ſo Beautifull a Chaſt and Humble Creature; be [e] modeſt and friendly in words and works.

[d] Or, *conceive it in their Heart.*

[e] *Courteous.*

6. Thou that art *Rich*, let thy ſtreames *flow* into the houſes of the miſerable, that their ſoule may bleſſe thee; Thou that art in *Authority*, bowe not the Right to pleaſe the Mighty; that the oppreſſed may

may bleſſe thee in thy Righteouſneſſe; and then thou alſo art in the Congregation of Chriſt: If thou art *exalted* to high dignity, give not place to thy minde to flie [aloft,]; *humble* thy ſelfe, in the Congregation of Chriſt, and then the Congregation will bleſſe thee, and will receive thee into their Love.

7. O how well is it with the Rich, and *Potent*, when the meane and ſimple Congregation of Chriſt love and [f] bleſſe them: O how well is it with a *Teacher* & *Preacher*, who is a *right* Miniſter of Chriſt, who giveth the meate and drinke of Chriſt to the Lambs that are committed to his truſt, and refreſheth them therewith, ſo that they yeeld their ſoules into his obedience, and heartily love him, and deſire all welfare to him; O how happy and ſhining is he in Chriſt, how Glorious a Shepheard is hee: for his Lambs follow him, and he bringeth them to the chiefe Shepheard.

[f] *Deſire all happineſſe to them.*

8. O how ill a condition is he in, whom they curſe according to his true deſerts! the bright Garment will be taken away from him, and he putteth on the *vizard of wickednesſe*: But he that is curſed for righteouſneſſe ſake, he preſſeth forth as the *Gold* out of the [g] oare, and putteth on Chriſts Crowne of *Martyrdome*; wherein all the holy ſoules at the Laſt Day will highly rejoyce, in that he hath continued a ſtedfaſt Diſciple of Chriſt, who hath not looked upon honour, power, money or goods, but hath *rightly* fed the ſheepe of Chriſt.

[g] Or, *Stone.*

9. Deare Brethren and Siſters in the Congregation of Chriſt, beare with us: let us a little rejoyce one with another: wee beare a hearty Love towards you, and ſpeake *from the Spirit of our Mother*: out of the Spirit of the Eternall Wiſdome of God [*viz.* from the Spirit of humility].

10. Wee will ſpeake friendly with you, concerning our Mother, and concerning our Native Countrey: wee will ſpeake of *Great Wonders*, how things goe with us all: and ſo wee will comfort our ſelves: for wee are in a ſtrange Countrey; wee will perſwade one another and agree, and will goe home into our own Countrey to our Mother; O how will ſhee rejoyce when ſhee ſeeth her children [come to her into the Eternity] wee will tell her of the *Great afflictions*, which wee underwent in [h] *Jericho*, wee will ſpeake of the great danger wee were in, among many evill Beaſts: wee will ſpeake of the Driver or Oppreſſour, who held us ſo long captive, and wee will ſpeake *how* wee were *freed* from him: let us be unanimous, that our Mother be not grieved and offended with us.

[h] *That is, in the way from Jeruſalem falling among Theeves.*

11. *Rejoyce yee Heavens with us, and let the Earth be glad, for the Praiſe of the LORD goeth over all Mountaines and Hills: Hee openeth the Doores for us, that wee may goe to our Mother: let us rejoyce and be glad: for wee were borne blinde, and now are come to ſee; Open the Gates*

of

of the LORD *yee servants of God, that the Virgins with their Musick may goe in; for that is the Dance wherein wee shall rejoyce and be glad with the Virgins, saith the Spirit of the* LORD *of* LORDS.

12. O beloved Children of Men, even *all* that have proceeded and been generated from *Adam*, in every Iland & Countrey, wheresoever yee dwell, by what name soever yee are called: *Marke*; The God of Heaven and Earth, who hath created us all, and begotten us out of one Body, who giveth us life and breath, who preserveth our body and soule; Hee calleth us *all* into one Love: yee have gone astray a long while, for yee have followed humane *inventions* and *opinions*, and the Devill hath deceived you so that yee hate, persecute, and murther one another, and are utter enemies one against another. Open your Eyes, and see: have wee not all one *and the same breath*, and are Generated from one *and the same soule*; wee have all of us one God, whom wee honour and worship: that very one God hath created us *all*: moreover, wee have one and the same Heaven, which is Gods, and God dwelleth therein: wee shall all meete together at the Last Day who have trusted in God: why therefore doe wee so long dispute about God and his Will?

13. If wee lift up our Hearts into him, and yeeld our selves to him in obedience, *then wee are all in his will*; none can thrust us out of it. Wee all stand in this life, in a field, and are growing: the Starres and the Elements are the field wherein wee grow: God hath sowne us therein: *Adam* is the first [1] Graine that God himselfe did sow; and out of that Graine wee *all* grow, wee are all from one seede, wee are all [*] own Brothers and Sisters.

[1] *Kernell or seed:*
[*] *Of one Body.*

14. But the Devill hath sowen weeds amongst us; he hath sowne no Man, (for that he cannot doe in Eternitie), but he hath blinded us, and hath sowne *Pride*, *Envy*, *Anger*, *Covetousnesse*, *and Evill will* [*or Malice*] into our Minde, therewith to destroy us: for he grutched us, the prerogative to be Children of God in the place he was in: he is fallen away from God, through Anger, Pride, and Envy, and hath turned himselfe away from God; and therefore he will deceive us, that his own kingdome may be great.

15. O deare Children, *trust him not*; for where God soweth his good seede, the Devill followeth and soweth weedes amongst it: This you see in the Doctrine of *Moses*, and the *Prophets*; also in *Christs* doctrine: they all preached the way of God in one and the same love, and directed us unto the living God, and that wee should goe out from our evill fleshly Lusts (from lying and falshood, from uncleanesse, from covetousnesse, from murther and theft,) and enter into a pure chast humble life in the feare of God, and wholly put our Trust in him as his children, and acknowledge him for our Father, and then he will give us raine and blessing to our body and soule,

soule, and will after this life take us to himselfe into his kingdome, where wee shall all be Eternally freed from our afflictions. This and no other is the Doctrine of *Moses*, of the *Prophets*, and of *Christ*, that wee should love one another, as one [and the same] Life, and God in Us.

15. But observe what the Antichristian Devill hath sowne into it: Hee hath sowne Pride and selfe-honour, with state and pomp into it; He hath set himselfe in the chaire of *Moses*, and of the *Prophets*, as also upon the Authority of *Christ*, and hath lead us astray, so that wee have made a [1]*Rent* and division amongst us: he hath erected a *Predestination*, and of the Spirit of God, which hath often shewed it selfe forth in Man with wonders and mighty works, hath gone about to make an envious Malice, as if he loved one People, and hated another: as if he chose one Generation, and not another, whereby Hee (who is called the Devills-Christ and *Sathan*) sitteth onely in honour and voluptuousnesse: Hee hath raised warres among the People, so that People are at variance, and set up Opinions, and have stirred up the Anger of God, for they are gone away from God with their Opinions: and so the Anger of God hath ruled over them, and oftentimes destroyed them; for that which hath no Good in it, God will never endure it in his Countrey, but giveth it up to the Anger, though indeed it selfe runneth headlong into it, and whetteth the sword, so that one people devoureth another; *from the beginning of the world to this Time*, all Contentions, Disputations, and Warres, as also Envy and Malice have arisen from *Antichrist*, who will be honoured as a God *in the forme of an Angel*: and the Devill dwelleth in him.

[1] Or, *Sect*.

17. Which Antichrist is plainly to be discerned by *Caine* and *Abel*; in that *Caine* slew his Brother for Faith [and Religion] sake, for *Abel* had set his Heart upon God, and had committed himselfe to God, [m] which God loved, and accepted his sacrifice: and *Caine* had set his heart upon this world: and would be a Lord upon Earth, and his Mouth gave God good words; but his heart stuck fast in an Earthly conceit [and opinion]: he loved the Spirit of the *Mammon* of this world, and the Devill slipt into it: and so his Sacrifice was not acceptable to God, but the smoke fell downe to the Earth, and the Devill accepted his Sacrifice: and so he slew his Brother by the Devills instigation, and in his false conceit and Opinion: he desired the glory, honour and power of this world, and *Abel* desired the Love and Grace of God.

[m] *Whom*.

18. Thus deare people all over the Earth, yee see that yee are all of one flesh; but that you have divided your selves one from another, which the Devill in the *Antichrist* hath brought to passe; your feare of God hath many times been great, and yee have done

great honour and reverence to Men: even from a good meaning out of your Love, as thankfull People towards the Government of *the Holy Ghost*: But because yee have given such honour to Men as belongeth unto God, (though God was contented, so long as they continued in the Love of God in humility) therefore they are fallen off from [a] *what they were*, into lust after temporall honour, and have fallen into a Lust to domineere with cunning and deceit, over your Goods and soules, and are become a snare unto you: for the Antichristian Devill is slipt into them, and the *Spirit of God* is departed from them, and they have no more spoken from the Spirit of God, but from their Pride and Art: strange Languages must doe the worke, and must be the bringers forth of the *Mysterium Magnum*.

[a] *From beeing endued with the power of God and his true Ordinance.*

19. But behold deare Brethren, how very Theevishly they have dealt with you, they have set themselves up over the Earth, and have [b] drawne to themselves all Power, might and honour, and ascribe all authority to themselves, and have blinded you with flattering *Hypocrisie*, and have lead you from God into *Opinions*, and there you goe astray; they have egged yee on to Contention and Warres, so that you have murthered one another, and wasted your Native Countreys: they have bereaved you of body and soule, also of your goods and wives, and made you beleeve, *you did God good service in it*, when you became Enemies to those that are not of your Opinion; and yet you are all thus blinde [even on both sides].

[b] *Usurped.*

20. Behold! these are the [p] *Curats* over your soules, your Spiritualty the Clergy: looke upon *Popery*, whence hath that sprung, from the Devill at *Rome*, Hee hath caused *Asia*, *Africa*, *Assyria*, *Persia* and *Greece*, to depart from his deceit: for the Antichristian *Priest-Devill* hath blinded the whole world, and brought them into vaine Traditions and Opinions, and turned them away from that unanimous Love: he hath placed more holinesse in one Order and Opinion then in another, and hath sold the highest Degree of [q] *Orders for Money*: that Order which had much and rich Livings and Revennes, must give much to the *Chiefe Devill*, that he might be fatt and a Lord upon Earth: the simple Lay People were perswaded these *Orders* were Holinesse, and so worshipped before the Dragon in the Revelation, and sought for Pardon, Absolution, and forgivenesse of sinnes from thence; O how the Common people were tied to them; whosoever spake against it, was accounted a *Heretick*, and the People burnt them with Fire; thus did the simple People doe, and were perswaded they did God good service in it.

[p] *That have Cure of soules, Beneficed Ministers that have Livings.*

[q] *Such as the Orders or Ordinations of Deacons, and the severall Orders of Priests or Presbyters, and of Bishops, Primats, Arch-Bishops, Cardinalls, &c.*

21. O thou simple [r] Holinesse! thou art not Guilty in so doing: neither

[r] *Devotion.*

neither shall it be imputed or accounted to you at the Last Day (for you went on blindly in it, and though on that day the Holy Martyrs shall be set before your eyes) yet you have been Zealous for God in Blindneſſe; The *Bleſſed Martyrs* (who have ſeene the Light of God) will not therefore caſt you out of *their* [r] Congregation, ſeeing you knew not [what you did] but were *blindly* lead on to doe it.

[r] *Communion and fellowſhip.*

22. Yet Behold and Obſerve, what a Zealous Will, or Earneſt deſire, can doe, if one enter into the will of God with his whole deſire; and although he doth not know what he doth, and is *Zealous* in a ſtrange Opinion, and yet his heart is directed into God, and *beleeveth* in ignorance very ſtedfaſtly, that it is pleaſing to God. In *ſuch* an Opinion many Great * Wonders and Works have been done in the midſt of the Antichriſtian Kingdome: for there is *not any thing impoſſible* to a ſtrong Faith.

* Or, *Miracles.*

23. Into theſe Wonders hath Antichriſt inſinuated himſelfe, and hath made almoſt as *many* [s] Opinions, as there be *Dayes* in the yeare: amongſt which in the Beleevers who have ſo in blindneſſe beleeved in their Opinion, even Wonders and *Miracles have been done*; and the Antichriſt hath aſcribed it to the *Opinion*, whereas the Opinion could not make a flie to ſtirre, but the firme and ſtrong *Faith*, which went out of the Opinion into God, that hath [t] awakened the Wonders: for the Spirit of God is in the Faith, and not in the Opinion; and the Faith is from God; for the ſoule inclineth it ſelfe in the Opinion into God, & layeth hold on the Spirit of God: *the Opinion is the Fire*; but the ſoule ſtayeth not in the Fire, but preſſeth out from thence into God, it bloſſometh out of the Fire as a faire flower [out of the Earth].

[s] *Tenents or Sects and Orders of Religion.*

[t] Or, *wrought the Miracles.*

24. The Opinions have been Tolerable enough, in God, and God rejected them not, ſo long as the ſoule ſought God through the Opinion, and ſo long alſo the Church of Chriſt [x] ſtood in a *Government*: but when the Devill crept into it, and made a ſtately Gliſtering Kingdome of it, when the *Prieſts* ſought onely honour, covetouſneſſe, and voluptuouſneſſe in it, and did lead men away from God meerely into their [y] Works, and ſo the Opinions became altogether blinde: for they themſelves went out from God into the works of their hands, in forged and invented wayes, therefore God *let them goe*, ſeeing they would not be directed by his Spirit.

[x] Or, *had a true Government.*

[y] *The performance of Ceremonies.*

25. And *Aſia*, *Africa*, and *Greece*, are to be accounted happy, in that they are gone out from the Works of Men into the One onely God againe: although indeede they have been *blinde* concerning the Kingdome of Chriſt; yet their Minde continued in the One onely God, and in *concord* one among another; and have not ſo vehe-

vehemently ſcandalized and reproached one another about the deare Name of Chriſt, as theſe have done who have been lead blindfold in the darkneſſe of their works, for theſe have *not onely hated* thoſe that departed from them, but they themſelves have reproached and ſnarled at one another in their Opinions, as Dogs about a Bone, and have lead the [a] Layity aſtray, who goe groping in the darke, and know not which Opinion is the beſt.

[a] Or, *Common People.*

26. Thus you hang to Opinions, and are perfidious to God, ſo that when a ſimple Man cometh to dye, he knoweth not whither his ſoule ſhall Enter: he hangeth to his works and [a] *Opinion*, and forſaketh the Will of God, and ſo remaineth without God: And *where* now doe you ſuppoſe the poore ſoule remaineth, when it is [b] without Gods will? Behold wee will tell you: for wee know certainly, for the *Spirit* of our Mother openeth it to us, ſo that wee ſee with both Eyes.

[a] Or, *Profeſſion of Religion.*

[b] Extra dei voluntatem.

27. Behold! Chriſt ſaith; *Where your Treaſure is, there is your Heart alſo.* Behold! the ſoule is *involved* in the Opinion, and ſo runs with it to the *Patron* [or authour of it] who hath ſo taught it, and ſeeketh him, and if it finde him not, then it becometh ſorrowfull, and hath no reſt: and ſo hovereth between Heaven and Hell, and would faine [c] eſcape the Devill: *therefore* it happeneth, that many times the poore ſoules have appeared againe in the Congregation, or elſe in houſes, fields, and Churches, and have cryed to the Congregation for helpe *with their Prayers*, and have ſubmitted themſelves to the Orders, and ſuppoſed ſo to finde Eaſe; from whence *Purgatory* was framed: for that ſoule hath the Purgatory indeed, if it cannot attaine the will of God: and in ſuch fervent caſting it ſelfe downe in the Opinion, it is ſunck downe through the Opinion, and at length come into the *Still Eternity*. But wee underſtand heere thoſe ſoules, which in their Opinions have Imagined [or ſought] after the Kingdome of God; and *not* the ſoules of *the Deceivers*, who have ſought their profit and pleaſure therein; thoſe are quite gone a whoring with Antichriſt, for they are bound to him with an *Oath*: and though they ſit in hell-fire a whoring with him, yet they flatter him with their hypocriſie, and reproach God, *as if* he had dealt unjuſtly with them; for what the ſoule doth heere in this [life time, into which it involveth it ſelfe, and taketh it into its will, [that it taketh with it in its will, and after the ending of the Body *cannot* be freed from it: for afterwards it hath nothing elſe but *that*; and when it goeth into that and kindleth it, and ſeeketh with diligence, that is but an unfolding of the ſame [d] thing; and the poore ſoule muſt *content it ſelfe with that*: Onely in the time of the Body it can breake off that thing which it hath wrapped up in its will: and that ſtandeth afterwards as *a broken wheele*, which is broken and uſeleſſe, and

[c] Or, *Get away from the Devill.*

[d] *Being, Eſſence, or Subſtance of the worke it hath wrought heere in this life.*

no

no soule entreth into it any more, neither doth it seeke any more therein.

28. Thus wee say unto you, that the Antichristian soules after the breaking of the body, *seeke no more* for the Doore of Christ, for they know nothing of it; they know onely of what they heere conceived, or tooke in, and the soules sinck downe in that Opinion into the *deepest Ground*, much deeper then they heere conceived; for that which was knowne in many of them of the same Opinion, what any or all of them know in the same Opinion, that *one soule alone* knoweth: for it is one Body with all those that are of the same Opinion, and they have one Heart in many Members, wherein every one manageth their businesse, which standeth so till the Judgement of God: which afterwards shall make separation; where then all kindreds upon the Earth, shall houle and lament when they shall know that Judge whom they *heere so despised*.

29. Hearken you accursed Antichrist, what answer will you give? in that you have lead astray the People from faith in God, and from the Justification of the Passion and dying of Jesus Christ, into thy deceitfull hypocrisie in Opinions, onely for thy Pride, honour, and covetousnesse sake? You have perswaded them so, that many of them in their youth and ignorance have sworne and vowed to you: What have you done? even the same that Christ said to the Pharisees: *Woe unto you Pharisees, who compasse Sea and Land, till you have made a Jew and Proselyte; and when you have made him so, then you make him twofold more the childe of Hell then your selves*; and this also the Antichrist doth.

30. In *Germany* they suppose they are now gone out from Antichrist with their *Contentions*, but it is not so yet: for they which now curse Antichrist, and lay his shame open, are even growne out from the Tree of Antichrist, and are the *Wolves* and *Beares* of Antichrist, which suck from him, and devoure him, for the Spirit of this Principle hath *commanded* them so, they must doe it; for they are one Trumpet among the seven Angells in the *Revelation*: but they all winde one horne, and sound so that the Earth shaketh with it: but when the Thunder of it shall follow, *then* will the *Mysterie of the Kingdome of God be revealed againe*, and our Doore of Grace in Christ be opened againe, which Antichrist had sealed up, for he shall be throwne downe into the Abysse: Observe this.

31. The *Opinions* about the Cup and Person of Christ, which are frequent now in *Germany*, are also sprung from the Antichristian Tree, and they are the Children of Antichrist, which he *introduceth* very finely and suttlely: O what a Cunning Artist is the Devill! If you will not open your Eyes, *it will continue so* to the End; It is told to the simple, and they are directed to open their Eyes, and

not

not to regard Opinions: there ſtick *meere Hereſies* in Opinions: and though they be zealous in their Opinion, and in the Opinion preſſe into God, and ſo attaine God and the kingdome of Heaven, yet they have the Tayle of Antichriſt hanging on them, for they are zealous againſt others, and reproach and perſecute *them*, who are not of their Opinion.

32. Mark this yee Princes, Rulers, and Magiſtrates, ſuffer not your ſelves to be ſeduced, drive the Teachers into the Churches, and *command them* to teach the Will of God *in his Love*, give them not Lordly Power, and doe not put any Authority into their hands to make Cannons and Conſtitutions, elſe they will hang to Covetouſneſſe, and Antichriſt ſticketh in all Covetouſneſſe, and ſo doe what you can, you will have him *on your Neck*.

33. Looke to it yee Princes, and regard to heare thoſe Men that are *Borne of God*, and *not of Art onely*: for where there is great [a] Art, and not an humble heart inclined to God, that ſeeketh not its own honour and Covetouſneſſe; there is Antichriſt moſt aſſuredly: for in [a] Art ſticketh Pride and ſelfe-honour, which would faine Rule the World and deſire to get much Gaine to themſelves, truſt not thoſe, they are *not Chriſts Shepheards*: if you will not follow what is revealed to you, then the laſt Antichriſt will be *worſe* then the firſt, and it will come to that paſſe, that the world will be conſtrained to *caſt them headlong* together on a heape into the Abyſſe, which *Daniel* and the *Revelation* ſheweth them plaine enough, and as wee have knowne it, that it will ſo befall them: for they are now a Beeſom and [b] Rod upon the Old Antichriſt their Grandfather: But there is *one Coming* who will Gird them alſo, and ſet the Truth before their face.

[a] Or, *Learning.*

[b] Or, *Scourge.*

34. Obſerve it yee Children of God, this is *a ſigne* of the *laſt* Antichriſt: in his Kingdome and Opinions they *deny the Body and Bloud of Chriſt, in which wee are Borne in God*; lift up your heads, and behold: for your Redemption draweth neere: be not ſo lead aſtray, and luld aſleepe, looke not with *ſtrange* Eyes, but open your *owne* Eyes, and flie from Antichriſt into the Spirit of Chriſt; there is no more wayes but *one* to enter into the Kingdome of Chriſt; which is ſet downe thus, [as followeth].

A Gate
[*ſhewing*] *which way wee muſt walke through this world into the Kingdome of God.*

35. You muſt goe out from your Reaſon out of the fleſhly Spirit, and bring your heart, minde, and thoughts, wholly into the Obedience

Obedience of God, and yeeld your will into Gods will, and doe not feigne wayes of your own Reason, or take, Where is Christ? *Direct your way* into Christ, and know for certain, that *Christ is in your Heart:* submit your selfe to him in great *humility*, cast all your purposes and doings into his will and pleasure, and consider that you *alwayes stand before* the cleare countenance of God, and that Christ sitteth on the Raine-Bow at the right hand of God *in you*, and consider that you stand Every moment before the Holy Number Three: and that God the Holy Number Three alwayes examineth and seeth the Abysse of your Heart; and take heed that you enter into no deepe Thought or searching, but meerely into his *Love and* [s] *Mercy:* and resolve never to goe out from it any more, but ever to continue therein.

[s] Barmhertzigkeit.

36. And then secondly, consider that you doe what is pleasing in the sight of God the Most High, when you seeke with your love your Brethren and Sisters in this world, whosoever they are, and by what name soever they are called, and what Opinion soever they are of, Embrace them in your Heart, help to pray for them, and help them to wrestle against the Devill; and as far as is possible *instruct* them with all humility; but if they will not *receive it*; then put on the Garment of Christ, and be a good example unto them; be serviceable and helpfull to them; forgive them when they hurt and wrong you: when they curse you, doe you blesse them; when they doe you injury, if you cannot turne it into Good and avoyd them, let it passe, and consider you are but a Pilgrime heere: withdraw your *Love from none*, for your God in whom you live, withdraweth himselfe from none that doe but seeke him; be readily yeelding to your *adversary*, if he once offer to turne his minde; In all your affaires and conversation love *Righteousnesse*, and alwayes have a care that you doe your worke for God; wee must in this world, in this troublesome valley of misery, compasse our affaires with labour and paines, wee should not goe into holes, Cloysters, Cells and Corners: for Christ saith; *Let your light shine before Men, that your Father may have praise in your works:* doe all things from a [h] sincere heart, in a pure minde, and consider you doe it to Christ, and that the Spirit of Christ doth it in you: be *alwayes ready*, expecting the Bridegroome: let your heart have no leave to meditate and search into any other opinion: it is not profitable for you to know much: let every one learne to doe his own work, wherewith he may have *sustenance* for his body, whether he be [i] Magistrate or [k] Lay Person.

[h] *Heartily, from the bottome of your heart.*

[i] *Superiour.*
[k] *Inferiour.*

37. Let the [i] Magistrate learne righteousnesse, and to distinguish the false from the pure, for he is the *Officer* of God: what he doth and judgeth, that he judgeth for God and God through him. Let

the

* Or, respective

the Layety be *humble* &c.* mannerly before the Ordinance of God: if any wrong be done him with a high hand, and that it cannot be otherwise, let him consider that he suffereth wrong for the truths sake, and that it is a great honour for him in Christ, in the presence of God.

38. In all your matters, conversation, dealing and actions, alwayes set *the judgement of God* before your Eyes, and have a care that you live blamelesly heere, for this [life] time is *short*: and wee stand heere in a field a growing: therefore see that you be good fruit for God, at which all the Angells and Hoasts of Heaven may be pleased and rejoyce: beare malice to none, for that inviteth the Devill to a Lodging; Be sober and Temperate: let not the desire of this world perswade you; and though it happen sometime; doe not goe on in it: Goe every houre out of Death into Life; *Crucifie your selves in true Repentance* and Conversion from Evill.

39. When you are reproached for your fearing God, and evill spoken of, and that it be false and untrue, then rejoyce most of all, that you are become *worthy* to suffer reproach for the Doctrine and honour of Christ: when you are in affliction, be not dismayed, consider you are in the will of God, he will suffer no more to be layd upon you then you shall be able to beare.

40. Turne away your Eyes from covetousnesse, from high-mindednesse and state, and doe not readily looke after such things, that you be not captivated: for *the Devill* catcheth his birds with state and high-mindednesse, but goe not into his net: Be alwayes watchfull, never be secure: for that fowler goes constantly about to see where he can catch any one; where honest people are mocked and scorned; *goe not thither*, make not your selves partakers of such wickednesse, let it not enter into your Eares, that the Devill may not tickle your heart with that foolish Laughter, and so you become *infected* with it.

41. Summarily, commit your selves to God in Christ, and pray to God the Father in the Name and upon the promise of Christ, for his holy Spirit; desire it upon the promise of Christ, and so you *will receive it*: for he is faithfull who hath promised it; he will not deny you of it: your will receive it *most certainly*: onely give your selfe wholly up to him, that, is the greatest and chiefest [thing]: commit all to his will: and when you have it, that will teach you sufficiently what you are to doe: he teacheth you to speake: hee giveth you a minde and knowledge and understanding how to behave your selves: be not carefull after what manner you should doe a thing when you are to deale with Men; but commit all your doings to him, he will doe that in you well enough which is *well plea-*

sing

ſing to God; and though you ſhould be in a burning Zeale, and ſhould bring fire from Heaven from the Lord of Lords upon the wicked, yet it is *acceptable* to him, for the wicked hath awakened and kindled it.

42. But goe on in the Power of God, and then all your doing is welpleaſing to God; for that any *defendeth himſelfe* againſt his Enemy *upon neceſſity without any other intent or deſire*, that is not againſt God: for he who hath his houſe on fire may quench it: yea God hath given *leave* to Iſrael *to defend themſelves*.

43. But he that *cauſeth* and *beginneth* a warre, he is the Devills Officer: for all warres are driven on by the Anger of God wherein the Devill dwelleth, God hath not been the Authour of warres: for he created us in Love, that wee ſhould dwell together in Paradiſe in friendly Love, as loving children, but the Devill grutched us that, and led us into the ſpirit of this world, which hath *awakened all warres* and miſchiefe in the Anger of God, ſo that wee hate and murther our ſelves.

44. Seeing then wee are thus begirt with Enemies in this valley of Miſery, ſo that wee grow among thornes and thiſtles, therefore wee ought to *watch*: for wee muſt watch alſo over the Enemy which wee carry in our Boſom: *viz.* our minde and thoughts, for that is the worſt Enemy, alſo the Devill hath his [1]Den of Theevery therein, and there is required great labour and toyle, to caſt out *that Devill*: he ſlips many times into our Minde, and leadeth us on in ſmooth delightfull hypocriticall wayes: ſo that wee ſuppoſe wee are in God, and that our wayes are *Right*: there wee ſhould conſtantly have our Touch-ſtone with us, which is the *Bleſſed Love* towards God and Man: wee ſhould not take pleaſure in our ſelves, but wee ſhould be of ſuch a Converſation that God and Man may take pleaſure in us for our vertue. [ſelfe-ſeeking muſt be quenched, and true Reſignation and ſelfe-deniall muſt grow and flouriſh].

45. And when wee thus converſe in the Love and the Righteouſneſſe of God, and in the Obedience of Faith; then wee put on Chriſt, who ſetteth the faire orient Crowne of Pearles upon us; *viz.* the Crowne, the *Myſterium Magnum*: he crowneth us with his wiſdome, ſo that wee know his Wonders, which wee were blinde in before, as it hath happened to this Hand, which before the time of the *Tenth Number*, when it was yet in the *unite*, was as ſimple in the Myſtery as the meaneſt of all; But as the Gold muſt be tryed in the Fire, ſo alſo it happened to this hand: Corruption and Putrefaction was not wanting: every one would needs tread the ſimple childe under foote, where was the firſt time that a Garland was ſet upon it: O what great labour and toyle, did the *Devill* take that

[1] Or, *Fort of Prey.*

he might fully it, O how buſie was he, which when I think upon it, I very much wonder, and thanke God who hath preſerved mee: O how he *beſtirred* himſelfe that he might teare the Garland in pieces; O how *eagar* was he with Antichriſt, in putting him on to perſecute this hand: that every one might abominate it. But it happened to the Devill, as about Chriſt, when he ſo ſet on the Phariſaicall Antichriſt that they Crucified Chriſt, then thought the Devill: he is *gone now*, I ſhall be quiet enough, and not be troubled with his Doctrine, which deſtroyed my Kingdome: ſo alſo heere; but he thereby awaked the *firſt* ſtorme; Chriſt ſtormed his Hell, and tooke him captive in the Anger: and ſo his Den of Robbery was *firſt* opened by this hand, which he ſhall never be able to ſhut up againe, but it ſhall ſtand open till his judgement: this wee write for an Example to the Reader, that he may know what he muſt expect in this way, *even nothing elſe but ſcorne and reproach.*

46. But be of good courage yee Deare Children of God, doe but help to wreſtle faithfully and valourouſly, for wee all wreſtle in this life for an *Angelicall Crowne*, which Lord Lucifer had upon his head. And how can he but be Angry, who hath loſt his Countrey and Kingdome? when another cometh and taketh his Crowne, and throweth him to the Ground, and holdeth him Captive.

47. But wreſtle couragiouſly, yee deare Children of God, it is but for *a little while*, and then we ſhall get the Scepter and Crowne; it is better to be a Lord, then a captive ſlave and ſervant: the ſufferings of this world, if they cannot be avoyded, are not *worthy* to be called ſufferings in reſpect of the great *Glory*, which ſhall be manifeſted on us.

48. Wee ſtand heere between Heaven and Hell in a field, and there groweth either an Angel or a Devill *out of us*: now therefore if any have a Love to the Kingdome of Heaven, and would faine be an Angel, he ought to looke well to himſelfe; it is ſoone done with a Man, *Thou haſt free will*, whither ſoever thou inclineſt, there thou art: *What thou ſoweſt, that thou ſhalt alſo Reape*: let this be told thee [for a warning].

The

The Thirteenth Chapter.

Of Christs most precious *Testaments, *That Faire Garland of Pearles of the Noble Highly Precious Stone* ª *of* The Great Mystery and Philosophers Stone, *which the Antichristian Church Danceth about, and is ever seeking it: but not in the Right Ground and Place.*

* *Baptisme and the Lords Supper.*

ª Mysterij Magni & Lapidis Philosophorum.

1. IN *this Stone* there lieth hidden, whatsoever God and the Eternity, also Heaven, the Starres, and Elements containe, and are able to doe: there never was from Eternity any thing better or more precious then *this*, and it is offered by God and bestowed upon Man, every one may have it, that doth *but desire* it, it is in a simple forme, and hath *the power* of the whole Deity in it.

2. Christ saith; *I have the water of Eternall Life, whosoever thirsteth let him come to mee and drinke of it for nothing, it shall flow in him into a fountaine of Eternalll Life, and whosoever drinketh thereof shall never thirst any more:* Christ giveth us his flesh for food, and his bloud for drink: wee should eate his flesh and drinke his bloud, and then he will continue in us, and wee shall continue in him, where he is there shall wee be also, both heere and there [in the other Life]: * for he will be with us alwayes unto the end of the world: he will not let us his children want; as a father careth for his children, so He careth for us; and though a father perhaps should forsake his children, yet *he will never forsake us*: for he hath imprinted us in his hands struck through with nayles, and received us into the ♭ wound of his side, out of which did run water and bloud; wee should beleeve and trust him, as his precious Word hath told us, *he is the Mouth of truth, and cannot lye.*

* Note.

♭ Or, *Hole.*

3. Heare thou deare *Christianity*: open thy Minde, and let not Reason, which is without God, leade thee astray: consider *this well*: wee will shew you the right ground and scope, without conceits and opinions; wee will set it before you *wholly* pure without spot or blemish, and onely shew you *what Christ is*; wee will bring no

conceit of humane Invention, to please any Mans Opinion; neither will wee take it from that which the World sets forth, as in their Glosses, but wee will speake, that which is revealed to us *out of the Mouth of Christ*, and what *his Testaments* are *in* [c] *reality*.

[c] Or, *in substance indeed.*

4. For this is the *Jewell*, the Noble Stone, which the Church of Babel danceth about, and about which shee raiseth warres and persecution; how very many scandalous and scurrilous Bookes and Pamphlets have been written about it.

5. This is the *true Jewell* of the Congregation of Christ; when the Church of *Rome* lost it, then it became a Babell, and the Spirit of God departed from her; and the most potent Countreys towards the East, South, and West, turned away from her: For the *Revelation* told them, saying; *If thou continue not in my Love, I will come unto thee, and take away thy Candlestick from thee:* which came to passe thus.

6. *Europe* kept the Name of the Jewell, and *Asia*, the Colour of it: but the vertue of it remained sealed to them both, for they were both departed from it; they went Groping in the dark, they grew fat, proud, and stately, and would be *Lord over the Jewel:* they onely sought [d] good Dayes, great honour and glory by it; they built them upon it a brave Glistering Earthly Kingdome, as is to be seene by the *Romish Babell*, which they doe as hypocrites, that they may be honoured by the Congregation, and had in great esteeme. That which *Paul* and the Apostles left [behinde them] viz. *That the Congregation should abide in reverence and in Love; and that the Elders which behaved themselves well, should be accounted worthy of double honour* (which was right in the Congregation, to doe it to them that behaved themselves well) this they usurp to themselves into their owne Power in [a way of] Compulsion; men must performe it to them, though they be *no way* worthy of it: and because they could not handsomely use any other sword, therefore they made to themselves a *false sword:* viz. the * *Curse* [of *Excommunication*] and that should make men *reverence* their holinesse, that they might not seeme to be bloudy *Executioners themselves*; just as the Pharisees did; who delivered Christ up to *Pilate:* so these also, they are so devout in shew and appearance [they will shed no bloud with their own hands,] but their *heart* is a Devill: They *stirre up* the Magistrate upon their Devilish *Curse of Excommunication, who must be their Executioners to execute what their Devillish Heart hath concluded upon.

[d] *Frolick dayes.*

* *Censure.*

7. O *Deare Princes*, open your Eyes; your office if you doe that which is Right is indeed *grounded* in Nature: but their fictions and conceits are *not:* therefore be not *Executioners* under them: see with your own Eyes, yee shall and must at the Last Day, give an accompt

of

of your Office, be not led about without Eyes blindfold, you should see with your owne Eyes: *yee* are the true Heads of the Congregation: the Lambs of Christ are committed to *your* trust, the Priests are but Elders in the Congregation, if they walke rightly before them, and give good Example to the Congregation, by their good Doctrine, life, and conversation; and then honour and *respect* should be given to them as *Elders* of the Congregation of Christ: *not* that they are *Lords* over the Congregation, but *servants* of the Congregation: they should have the Spirit of Christ, and blesse the Congregation: and the Congregation should give themselves up with them into one Love, into one Will, and so *pray*, and *sing*, and *speake together* of Gods Love and Wonders, that so there may be one Spirit, one Heart, in one Will, and so the weake may be *helped* by the Prayer and Faith of the strong.

8. The Congregation should incline their Eare to the speech of the Elders, *who are strong and powerfull in the Spirit*, and should receive the Word of the Spirit with earnest desire: The Elders should teach with *meeknesse*, and deale with the Congregation as with their *own Children*, they should instruct them in their teaching and reproving with modest admonition: they should not bring bitter Hearts into the Congregation, in sending forth reproaches against the weake children, that the feeble be not quite [a] discouraged.

9. But he that despiseth the *Congregation* of Christ, and departeth from the *Christian way*, they should privately warne and admonish such a one: if he will not regard, then they have the Curse [or Excommunication] of the Spirit, to binde him in Hell in the Anger of God, that Satan may [f] vex his Heart, till he turne and repent: For the *Congregation* hath *in Christ* Great Power, they have the Key to open and shut: but as is mentioned before, the *Priest alone* hath *not* the Power: No, he hath it *not alone*: for he is but the servant of the Congregation: the meanest of them all, if he be [g] faithfull, hath as *much authority* in the Curse, or Excommunication as the greatest: for wee are *all Members* of the Body of Christ: if the meanest of all shut any out of the Congregation in the Curse of Excommunication, if the party be *guilty*, then he is in [or under] the Curse, or Excommunication: but if the party have *wrong done him*, then *he* is in the Curse or Excommunication *who hath done him the wrong*, who hath *belyed* him: therefore looke to it yee Elders, consider what yee doe: and doe not make the Congregation of Christ, which Christ hath dearly purchased with his blood, to [h] scandalize one another, else you your selves are in [or under] the Curse of *Excommunication*, and are *without* the Congregation of Christ: [i] search and consider beforehand, ere you judge: *what Spirits childe he is* whom you judge: try his spirit before hand; for many are zealous

[a] *Affraid and disheartened or daunted.*

[f] *Disquiet his heart with Anguish.*

[g] *A Beleever.*

[h] *Reproach or offend.*

[i] *Trie and examine.*

k *Beare with him, and help him up.*

lous out of *Ignorance*, whom you ſhould inſtruct and receive: you know not what Gods Spirit giveth to every one: for he hath many and ſundry Gifts: *Judge all in the way of Love*, be not rigid, be not furious, ſterne, and obſtinate; inſtruct the ſimple in meekneſſe, that he may place his delight in the *Congregation*: for ſuch were Chriſts Apoſtles, *your Predeceſſours*; they taught in ſuch a manner, and did inſtruct the Congregation by Good Example, Doctrine, and Life.

[*Concerning the* Lords Supper].

10. When they met together, and did make knowne the Wonders of the LORD, and ſat together with a fervent Spirit; then after exhortation one of another they diſtributed the Lords Laſt Supper, as he had commanded them: they tooke Bread and brake it, and eate of it, and thereby, and therewith have Commemorated the Lords Death: in like manner alſo they tooke the Cup, and dranke of it, and Commemorated the ſhedding of his bloud, ſaying one to another, *Take and eate the Lords Body, which was given for us on the Croſſe.*

11. So alſo they did with the Cup, they tooke it in their hand, and drank of it: for the uppermoſt of the Congregation began and ſaid to the other: *Take the Cup and drinke the Bloud of Chriſt our Lord, which he hath ſhed for us on the Croſſe, for the Remiſſion of ſinnes*, and Commemorate his Death, and the ſhedding of his bloud, untill he come againe to Judgement, and bring us into himſelfe.

12. This Deare Children was the *true Apoſtolicall* practiſe, and *the Laſt Supper of Chriſt* was even ſo: for when Chriſt had inſtructed and taught his Diſciples, he began (after Supper when they had Eaten the [l] *Paſchall Lamb*,) the *right Eating* of the Paſchall Lamb, and gave them *that* Paſchall-Lamb to Eate, of which the firſt inſtituted by *Moſes* was but an *Image* and a [m] *ſhadow*: for he gave them his heavenly body to eate, and his heavenly bloud to drinke, which he had introduced into *Maries womb* in the Eternall beginningleſſe Heavenly Virgin of God, in the Pure Chaſt Immateriall [Virginity] without ſpot or blemiſh, and had *aſſumed* it *from* his Earthly Mother.

l Or, *Eaſter-Lamb*, or *Paſſeover.*

m Or, *Type.*

13. You ought [n] highly to underſtand this; he gave not his Diſciples the Earthly ſubſtance, which did but hang to Chriſts Body, *in which he ſuffered Death*, which was deſpiſed, buffetted, ſpit upon, ſcourged and ſlaine: for then he had given them the *mortall fleſh*; but he gave them his holy Body, his holy fleſh, which hung alſo on the Croſſe *in the mortall ſubſtance*, and his holy bloud which was ſhed together with the mortall, as an *immortall* fleſh and bloud which the Diſciples

n Deeply, or accurately.

Disciples received into their Body, which was put on to the soule as *a new Body* out of Christs Body, whereby the Disciples were capable of [receiving] Christ, and became Members of his Body.

14. You must *not* understand it thus, that Christs Disciples took a piece of the outward Body of Christ, *viz.* of his Earthly Body, and put it into their mouths, and did chew it with their outward earthly Teeth, and so swallow it downe into their Bellies; *no:* which is apparent, in that *he sate with them at the Table,* and did not divide his outward Body.

15. *But Note! As the Deity had conceived in its will, the Image, which God created in his Virgin of his Wonders and Wisdome, and brought *the flesh and bloud together with the Eternall Tincture* in which the soule liveth, (*viz.* the Eternall Fire, which reacheth into the Deity after the substance of the Majesty, and allayeth, filleth, and strengtheneth it selfe therewith) out of *Mary* in the Virgin into the Holy Ternary, into which the Word gave it selfe (as a life in the Tincture of the Eternity) and became the spirit, life, and vertue of *that flesh,* which sprouteth out of the Tincture of that fire of the soule: for the Spirit was in the Word, and the Word was the Power or vertue, and out of the vertue shone the Light of the Majesty, and the Kingdome, with the Power *of this world,* hung to [o] it also as its proper owne, which was generated out of the Virgin of its Wonders and Wisdome out of *the Eternall Centre of Nature,* wherein also *Mary* stood, with the outward vertue and life, with the outward flesh and bloud: so also in such a manner as this, hath Christ the true Sonne of God, [and] our Brother, given to his Disciples, his body to eate and his bloud to drinke.

*. [o] *The Spirit.*

16. And as God, in his heavenly Virgin, (out of which the heavenly Substantiality is espied, and attaineth substance in the Tincture of the Fire) *is a substance*; which substance, God (with the Word and Heart, with the receiving in of the Tincture out of *Maries* bloud, in which the soule dwelt, did,) with the Word *Fiat,* as with the Eternall astringent Matrix, comprehend, and let them together become flesh and bloud after a humane way and manner; (understand, as the Eternall Substantiality, with the Wisdome, *viz. the Eternall Virginity,* hath given it selfe into the perished Tincture and Matrix of *Mary,* wherein was *the Promised Word,* which gave it selfe also in the Eternall Substantiality into the Perished Tincture [or life] and so became *a New Man,* being strange and unknowne to the Earthly Man,) so this New Body of Christ, (understand *the Inward* [p] *Christ,* which the outward Man which was mortall covered,) gave it selfe, under Bread and Wine as an Outward [thing], into the Tincture of the Soules of the Apostles, *and became Man in the Apostles*

[p] Christus.

Apostles in the Tincture of the soule; and that is the New Body which Christ hath brought us from Heaven; [of which he said: *None goeth to Heaven, but he that is come from Heaven*] so that when wee wholly yeeld up our selves to him in Obedience, and with our old will goe out from our selves into his will, and so come into Christs *Congregation*, and desire his flesh and bloud, with all his benefits, *then he giveth us this body and bloud to eate and to drinke:* which the Inward Man borne of God receiveth: for the Body of Christ is ¶ Every where present in Substance: it conteineth the Second Principle: [that is the *Angelicall world*, according to which God is called Mercifull, and the Eternall Good].

¶ Omnipræsens et Omni subsistens Corpus.

17. For, to say that Christ feedeth the soule with Spirit *without* Body, is not true; the Holy Ghost maketh not a Principle, but the Eternall Substantiality in which the Holy Ghost dwelleth, and goeth out from thence in a forme of many thousand innumerable Essences, even that which is so gone forth, is the *Virgin of Chastity*, *viz.* the Eternall Wisdome, in which all the Wonders of this world were beheld from Eternity.

18. Understand us right, according to its high and precious worth; *That Substantiality* wherein the Virgin of God consisteth, *Adam* had on him: for the Spirit of this world was given him, and breathed into him therein; but the Essences were Paradisicall, and sprung up through the [one pure] Element, which the Substantiality conteineth, and that Substantiality the Spirit of this world in *Adam* tooke into it selfe, into its Power, [as the Water taketh the Light (in a flaming red hot Iron) into it, and quencheth it].

19. First the Heavenly Substantiality had the Power [or predominancy] but afterwards when *Adam* went back with his lust into the Earthly [Substantiality] then the Earthly [Substantiality] got the Power and predominancy, and that is the Cause that our perished heavenly Substantiality is become Earthly: and *therefore* must God with the heavenly substantiality *in us become Man*, and in the Heavenly Virgin and in the Earthly, God is become Man, and hath put on upon our souls the heavenly Substantiality againe, *viz.* his heavenly body: yet our Earthly must passe away, but the heavenly remaineth standing for ever.

20. And yet nevertheless, wee are captivated poore sinners with *the old Adam*, into which the Devill hath an entrance, and wee goe many times out from the faire Image, understand *the soule* turneth its will often into the Outward Man; and therefore God hath appointed *this* ‡ *Testament*, so that when wee turne againe to him, he then giveth our soule the New Garment againe, *viz.* the New body, and reneweth and feedeth it.

‡ *The Lords Supper.*

21. Hee

21. Hee that *once* getteth the Body of Chriſt, it departeth not from him, unleſſe he ſpoyle it as *Adam* did, it is onely covered with the *old Adam*, and moreover paſſeth into the Myſtery, and it is very poſſible for the ſoule to goe out from it, therefore *the ſoule* ſhould not be ſecure or careleſſe, but *watchfull*.

22. Therefore know, that Chriſt gave his Diſciples his True All-preſent Eternall Divine Body to Eate, and his Bloud to drinke, out of which the Holy Ghoſt proceedeth: and the Inward Mouth which received it was the *deſirous willing* of their ſoules; for the ſoule of Man hungreth and thirſteth continually ſince the heavie fall, after ſuch fleſh and bloud, and putteth the ſame on as the Garment of God: for the ſoule in it ſelfe is a *Spirit*, and hath need of a *Body*; and there it attaineth a body, a new Eternall incorruptible body into the old Adamicall Body.

23. Thus you are to know, *the bread* which Chriſt gave to his Diſciples, was that which the outward Mouth took, and gave to the belly; but *the word*, whereof Chriſt ſaid: *Eate, this is my Body*, that ſame word was the Eternall body of Chriſt, and had heavenly fleſh and bloud in it, and that the ſoule received, as a New body: and thus there was at once in the hand of Chriſt, *two* Kingdomes, *viz.* a Heavenly and an Earthly.

24. But you muſt know, that the Heavenly cannot be comprehended or carried forth by the Earthly: for the heavenly Man, *viz.* the heavenly Body of Chriſt, *which was in the Outward Chriſt*; that all at once and in Eternity alſo filled the Angelicall world, *viz.* the ſecond Principle of God, ſo that without that ſame bodily ſubſtance God is *not knowne* at all, for the power of the Deity hath manifeſted it ſelfe *therein*, and yet the Outward Image remaineth ſtanding, ſ ſo that in heaven men ſee the Humane Nature palpably and apprehenſively ſtanding *in that forme it was in heere upon Earth*: thou ſeeſt nothing elſe in it but the Majeſty of the Clarity of the Brightneſſe, which filleth the Angelicall world: and whereſoever now the Majeſty is, there is the Subſtantiality of Chriſt: for the Heart and the Word of God hath *united it* in the Subſtantiality: as wee conſider, that the Word is *every where*, ſo is the Subſtantiality (the body of the Word) [every where] though indeed without Image: for the Creature hath onely the [formation or] Image.

ſ *Note.*

25. Behold I give you a ſimilitude; Conſider, all things are created out of the Water, and in the Water was all Power and vertue; for you finde that *all things* have Water, though it be a very Stone, or fleſh, or whatſoever it is; but the Sulphur is therein with the power of Nature, which *formeth* the Subſtantiality.

26. Now behold, in the whole Deepe, there is nothing but Water, Aire, and Fire, out of which there is *the Subſtance*, viz. the Body or the Earth [come to be].

27. Now you see very well, that *the Sun* (being but one) causeth that, and is also the vertue and majesty in this Elementary Substance: It all belongeth to the Sun, and all desireth the Sun, and the Sun with its vertue affordeth the *Dominion* [or Government of every thing in the Universe].

28. See and consider this in a similitude; God is *the Eternall Sun* in the second Principle: understand the Heart, splendour, vertue, and Majesty: and the *Elements*, Fire, Water, and Earth, are, (spoken by way of similitude,) [as it were] God the Father: Now the Sun standeth there as a Body, as indeed it is, which resembleth *the Creature Christ*: and the whole substance of the foure Elements, resembleth the *Substantiality* of the Creature, wherein the splendour of the Sun shineth: *the Sun* resembleth the Word and the Majesty; and *the foure Elements* resemble the vertue of the Body, and the Father, out of which the Sonne shineth.

29. Therefore know, that in Heaven *every where all over* is the Fathers vertue or power, and in the vertue the Word: and the Word hath the substantiality, which belongeth all to the Person of Christ: for Christ standeth in the Father [as] *an Image*, as the Sun in the Elements.

30. If God should once open himselfe, *the whole world would be meere Sun*: for the Deepe receiveth the splendour of the Sun: or else if there were no such thing in the Deepe as the Sun is, the Deepe *could not* receive the Light: but thus it desireth its like: and thus it is, also in Heaven; the Sonne is every where in the Father, and is become Man; the Totall Holy Number Three without end and substance, hath *manifested* it selfe *in an Image* in substance, and that is *Christ*, and wee are his Members: wee are Gods, if wee continue *in him*; he is our fountaine, our Light, and wee are his Starres: Hee giveth us his Body and vertue, and his splendour for [our] Light.

31. Thus he feedeth us heere upon Earth *in the Supper*, and when wee *desire it* with the vertue of his Body, and with the spirit which proceedeth from that vertue; (for that is the spirit and life of the vertue or power,) then wee receive the Totall Holy *Number Three*: the substantiality hath *Sulphur*, understand the Body of Christ, that is the Father, and the *Sulphur* hath the vertue or power: and in the vertue is the Light of life as another Person, and out of the vertue in the Light goeth forth the smell and spirit of the vertue, and is not comprizable or detainable by the vertue, and yet it goeth forth from the vertue, and is *the Holy Ghost*.

(Or, *Trinity*.)

32. Understand us aright thus; wee receive *not* in the Supper, *another creature*, with a new soule; no: but wee receive on to our soule, the Body of Christ, which filleth Heaven, and is already

[before-

[beforehand,] *the Eternall Creature*: the soule Eateth Christs flesh, and drinketh his bloud, which filleth Heaven: and out of that which the soule receiveth and eateth, there groweth a body to the soule, and in that body, it is in the hand of God, and can at the End of the world, *goe with that Body through the fire of the Anger of God, without feeling* [of it] and as the fire cannot lay hold on Christ in the Number Three; so not of us neither: for the fire receiveth the meekneſſe [or allay] from *Gods* meekneſſe *and ours*, and becometh in us changed into a riſing up of the deſire of Love, ſo that our fire and burning in us is a meer Love-deſire: for it cometh to be a *brightneſſe* of the Majeſty, and thus wee are in God, and the Children of God, *Halelujah, Halelujah, Halelujah.*

[*Concerning the* Baptiſme].

33. And after ſuch a manner is it with the [u] *Baptiſme of Children*, the ſoule conſiſting in *two* things, *viz.* in *Fire* & *Water*: for the bloud hath *two formes*, viz. ſulphur and water: ſulphur giveth *Tincture* and life: for it giveth light, which is the burning out from the ſulphur, and that is life. The *Phur* is fire, and the *ſul* is Light, and out of the Light goeth the *Meekneſſe*, which draweth the *phur* to it againe, and quencheth its fierceneſſe therewith, and that attracting maketh the meekeneſſe *ſubſtantiall*, which is *water*; and Mercury maketh therein the Great Life, *viz.* a life in the water, and the Heavenly Luna breedeth it that it turneth to a liquor and to bloud, wherein is the *Centre of Nature with ſeaven formes*.

[u] Pœdobaptiſme. *Baptiſme of Infants.*

34. Now Obſerve; When the Seede to the childe is ſowne, then the Tincture of the Fire, *viz.* the Mans Tincture, is ſowne into the Tincture of Venus; out of which proceedeth a *Twofold Life*, viz. a fire-life of the ſoule, and in Venus a water-life of the Spirit, [or a Water-Spirit-Life], which ſpring up together, and *become a Man*. And thus now both Tinctures in *Adam* are corrupted.

35. The Tincture of the ſoule was captivated by the Eternall Anger of God, wherein the Devill ſate, and the Tincture of the Spirit was captivated by the *Spiritus* [x] *Majoris Mundi*, the Spirit of the Great World, the Spirit of this world, and they had *both remained captivated* by the Devill, if the *Verbum Domini*, the Word of the Lord, which at length became fleſh, had not interpoſed in the midſt [as a Mediator].

[x] Macrocoſmi.

36. *Therefore* hath God through Chriſt, inſtituted *two Teſtaments*: One [Teſtament] (for little Children), in the Holy Ghoſt, who performeth the Office, who *chiefly* manageth the office in the *Baptiſme*, and maketh in the water of the ſoule a water of life in his vertue; and one [other Teſtament] (for poore ſinners that are

more in yeares, to understand it,) in the Word of Life, as *in flesh and bloud*, where the Word, *viz.* the Heart of God, chiefly manageth the Office, and feedeth with his body, and giveth his bloud for drinke: which Testament *with flesh and bloud* belongeth to the Tincture of the fire-life, to the soule: and the Testament of *water* belongeth to the Spirit-Life, *viz.* to the other Tincture, and yet is but *one Man*; But before the Birth of Christ, the Devill used great treachery, and wrought much mischiefe with Man: in that he spiritually possessed them [as may be read concerning the Idoll Oracles], and heere [in the Baptisme] his trade and handicraft was laid aside: for Christ erected for the Children, *a Laver of Regeneration* in the Holy Ghost, (for a Childe hath not Faith as yet; also there are very few that learne [or are taught] what Faith is;) that there might be *one Testament* that might preserve *poore* ignorant Man.

37. Not that the Holy Ghost *alone* baptiseth: indeed he *chiefly* manageth the Office, and taketh the vertue of the Number Three wherewith he Baptizeth; and so when the *Baptizer* saith; *I baptize thee in the Name of the Father, and of the Sonne, and of the Holy Ghost*; then the Holy Ghost taketh hold in the Number Three, and *Baptizeth* in the Water of the soule, in the Water of Life, which is in the Bloud of the Tincture, which containeth the Spirit Life, *viz.* the *second* Centre of Nature: and so the spirit of the soule receiveth the vertue [7] and Office of the Holy Ghost; and heere lyeth the *Mysterium Magnum*, [the Great Mysterie].

[7] *Of the Office.*

38. Deare Brethren *in Babell*, doe not so dance about on the outside of the Mystery, enter in, or else yee are *not* the Ministers of Christ, if you cannot apprehend this, yet continue in the Faith on the Word: But when yee say, Christs Testaments *are onely signes and not substance*, then yee are *the Antichrist*, and deny the Deity; and are not capable of the Office; you *cannot* Baptize the Childe, but *the Congregation of God*, (which hath the Faith,) Baptizeth it: a [8] keeper of sheepe, or a keeper of swine, that simply beleeveth that Baptisme is a Great hidden Mysterie, wherein the Holy Number Three Baptizeth, and that himselfe is but the servant, Minister or *Instrument*, which performeth onely the outward worke, he in his simplicity baptizeth *much better then yee doe*.

[8] *A Shepheard, or Swinheard.*

39. Yee great *Schoole-Rabbies*, and *Masters*, that sit aloft, let this be told you; There is one a coming, who will baptize you with the fire of Wrath, because you deny his power and vertue: yee have a hard bit [to chew] of Christs Testaments: if yee will not goe forth from your *Councills* into the Temple of Jesus Christ, yee must be quite cast away.

40. In times of old yee were very many of you: for yee propagated

pagated your selves, and not the office of Christ: but yee are now become *very thin* in *Germany*, where yee were a *thousand*, yee are now scarce a *hundred* of you; if yee will not leave off your humane wit and your own Inventions, God will so cast you away; that where yee are now *a hundred*, there shall not remaine *ten* of you, nor *a lesse number*. Awake from your sleepe, lest you thus goe downe into perdition into the Abysse.

41. Yee say wee laugh you to scorne: it may be you thinke so, for there is one that laugheth you to scorne, whom wee know, who sheweth it to us: he will suddenly awake, *be not so secure and careless*, consider of it: for none taketh any thing to himselfe, unless it be given him of God; neither will this be spoken in vaine.

42. [a] O beloved and worthy Christendome, observe it well; doe not say: if our Teachers leade us not aright, *let them looke to it*: O no, it concerns your very selfe, it will cost the losse of your body and soule. Deare *Christendome* is departed *from all* the Apostolicall Ordinances, vertue, and power, into *humane Inventions* and *Institutions*: and in stead of Christs Kingdome, there is a Pompous, Stately, Hypocriticall one set up, by Baptisme and the [Lords] Supper.

[a] *Note,*

43. Men set up *Ceremonies*: O, if they had kept the true Faith, and had shewen [b] people the Divine way unto the New-Regeneration, if they had shewen them the cleere countenance of God, then *people had departed from their sinnes*, into a [b] Divine Life.

[b] *Godly or Pious.*

44. But thy wit and suttlety O thou *whore*, hath blinded all: if my Eyes had not been opened by God, how should I have knowne thee: I should indeed have still *worshipped* thee: the world shall seeke thee, and at length *finde thee*: and then *Europe* shall be a Crowne, and *Asia* the [c] Man, and *Africa* the Countrey, and a *simple Shepheard* shall leade us to Pasture, if thou didst understand this, thou wouldst enter into thy selfe: but thou wilt be blinde till thou art *recompenced*; as thou hast powred forth affliction, so thou shalt drinke up misery and torment, for thou hast made it so very great, as it is: and art *a wilde Tree*, and shalt be broken off: There is no remedy, thy own wrath casteth thee to the ground: for thou art weighed in a Ballance, and art found *too light*, saith *the Spirit of the Great Wonders*.

[c] Or, *husband.*

The Magia *out of the Wonders.*

45. A thing which groweth out of a beginning, hath beginning and end, and groweth no higher then that thing hath in its *Number*, out of which it groweth; but that which is in the [d] *One Number*, is uncorruptible: for it is but one and no more, there is nothing in it that can breake it: for, not any thing that is *one* is at enmi-

[d] Or, *Unite Number.*

enmity with it ſelfe: but when there are two things in *one*, there is plaine contrariety and ſtrife: for that which is *one* ſtriveth not againſt it ſelfe, but draweth into it ſelfe, and out of it ſelfe, and remaineth *one*, and though it ſeeke more in it ſelfe, yet it findeth no more, and that can never be at *odds* with it ſelfe; for it is one thing, whither ſoevet it goeth, it goeth in one will; for where there are two wills, there is diviſion or ſeperation: for one will often goeth inward, and the other outward; and then if that thing have a Body, then that Kingdome or *Government* in that Body is at odds: and ſo if one enter into the other with Enmity, there that is a contrary will which goeth in againſt the other, and then therein dwelleth the *Third Number*: & the third Number is a Mixed Eſſence out of the firſt two, and is againſt them both, and will be its *own*, and yet hath *alſo two wills* in it ſelfe, from the firſt two, one whereof tendeth to the right hand, and the other to the left.

46. Thus the Thing riſeth up from two into *many*, and every one hath its own will, and if it be in one [onely] Body, then it is at odds with it ſelfe, for it hath many wills, and needeth a Judge *to part them*, and keepe the wills in awe; but if the wills be ſtrong, and will not be kept under in awe by the Judge, but goe out aloft, then of one [a] Government there becometh two, for that which is ſtien out judgeth or ruleth *in ſelfe* according to its own will, and hateth the firſt, becauſe that is not in its will, and ſo there is *a ſtrife*, one deſiring to [b] keepe downe the other, and ſo to elevate it ſelfe alone in one ſubſtance, and if it cannot [c] keepe downe the other, (though it make never ſo much oppoſition) then each of them *increaſe* in it ſelfe to its *higheſt* [d] *Number*, and is alwaies in ſtrife againſt the other: and if it come to paſſe, that it be growne to its higheſt Number, that it can goe no farther, then it entereth into it ſelfe, and vieweth it ſelfe, to ſee, why it can grow no further, and ſo it ſeeth the *End* of the Number, and ſetteth its will in the End of the Number, and deſireth to breake the *band or limit* aſunder, and in that will, (which it puts into the End of the Number, wherewith it will breake it,) *the Prophet is borne*, and he is its own Prophet, and [e] Prophecieth of the Errours in the Will, that they cannot goe further, and of the breaking of them, for he is borne in the higheſt Number of the Crowne, *at the End of the Limit*, and ſpeaketh of the [f] *Turba* in its Kingdome, how it ſhall have an End, and what the cauſe is that it cannot goe beyond its own Number; and then he prophecieth of *a New* [Kingdome or *Government*] which ſhall be againe generated out of the Breaking: for he [the Prophet] is the Mouth of that Kingdome [or Government] and poynteth at *the contrary Will*, how it is growne from one will, and how with its own deſire, it is gone out of it ſelfe into many wills, and diſcovereth the

[a] Or, *Kingdom.*

[b] Or, *quaſh.*

[c] *Degree or Pitch of its ſtrength or limit.*

[d] *Foretelleth, Divineth, &c.*

[e] Or, *Diſturbance.*

the Pride of the Kingdome [or Government] and the Covetouſneſſe and Envy of it, and in that the Kingdome had but *one* Roote, out of which it was growne; therefore he ſheweth the Evill Twigs or Branches which are growne out of the Roote, which are the diſtraction and diſturbance or Turba of the Kingdome, which deſtroy *the old Tree*, and take away its vertue and ſap, ſo that it muſt wither away.

47. And then he ſheweth alſo the *falſhood* of the Twiggs and Branches, which have taken away the vertue of the Tree, and throwne it to the Ground. They ſay they are a New Tree, and a good Kingdome, [or Government] and vaunt it, as if they were ſtrange Gueſts, with great wit and ſeeming Devotion, and yet they are growne out of the old Tree, and are its Children, and ſo devoure *their own Father*: and therefore ſaith the Prophet, they are no children but Wolves, they are come, to murder and devoure, and to ſet up *themſelves* in the ſtead of the Old Tree: which Pride of theirs thus alſo driveth on, till the limit, and then it will againe be devoured by their Children.

48. This is their owne Prophet, which is growne upon their Crowne: for he declareth the Evillneſſe of the *roote*, out of which the firſt Tree was growne: he ſheweth the poyſon wherewith the roote was poyſoned, ſo that out of *one* will many wills are growne, out of which the ſtrife and malice is ſprung.

49. And ſo then if the *Turba* in a thing be growne up with it, which of one maketh many, where the Multiplicity is at Enmity to it ſelfe, then the Turba alſo breaketh the Multiplicity; for the firſt will to a Thing, deſireth onely that one thing which is its Body and delight: but the Multiplicity in a Thing maketh *Enmity*; for the one will alwaies riſe up above the other: and yet the other will not endure it, and thence cometh envy and falſhood, out of which grow anger and ſtrife, ſo that one deſireth to breake off, and throw downe the other: and although the firſt will be Judge, yet the *Turba* is alſo ſprung up in all the Twiggs and Branches, which deſtroyeth Obedience, and ſo each will goe its own way, and will not be judged or ruled, but taketh upon it ſelfe, and contemneth *the Father*, and all the [other] Children, which yet are its brothers and ſiſters: and ſaith it ſelfe alone is the Tree and the vertue of it, whereas it is but a broken ſelfe-willd proud Murderer, which *oppoſeth* it ſelfe againſt the firſt will, *viz.* the Roote.

50. And now when the Father ſeeth his evill diſobedient childe, he ſeeketh *a Remedy*, to heale that which is broken, and powreth Oyle into the wounds: but he findeth that the Oyle is poyſon to them, for they have turned away their will from the firſt will, as from the Roote, out of which the Oyle floweth, *and the Turba hath*

generated

generated another Oyle in them : ſo that there is no Remedy to heale this [k] Kingdome: it muſt be devoured in and by it ſelfe, as an evill [k] Kingdome: and yet it groweth to its higheſt Number, as to *the Number Thouſand*, till the *End :* for the Crowne hath the Number Thouſand, and then there is no Remedy more ; for then it will be wholly one with it ſelfe againe, and goe into the firſt will againe, and give it ſelfe into obedience, and become one thing againe, and then it beginneth to *Number againe*, yet it is good at firſt, ſo long as it remaineth in [l] paucity : but that which hath a great deale of roome is not eaſily quaſht ; but that which is ſqueezed into a narrow roome, and ſhut up cloſe, will alwayes ſtrive to get out above its limitt, and eaſily furniſheth that its neighbours dwelling doth alſo belong to it, and will alwayes *breake* the reine and Bounds. And although, thus out of one thing there groweth another, yet being not agreeable to the firſt will, out of which it is growne *Originally* therefore it is not its true ſonne, but is a wilde [m] Twigge, which is oppoſite to the Mother, and loveth not the Mother : for it groweth up in its malice, and therefore the Mother taketh it not againe into her firſt will, that it may ſubſiſt Eternally, but letteth it run on to its *Limitt* [or *End*].

[k] *Government, or Dominion.*

[l] Or, *a ſmall or little thing.*

[m] Or, *Branch.*

51. But when the Mother ſeeth, that all her children thus breake off from her, forſake her, and become ſtrange to her ; ſhee falleth into ſorrow and lamentation, ſhee hopeth for *amendment*, and yet it cometh not, and then ſhee her ſelfe ſeeketh the *Turba* [or deſtruction] : for ſhee turneth her will againe into her ſelfe, and ſeeketh the *Genetrix :* and there ſhee findeth a *new Childe* in the [n] Lilly Twigge, and giveth the Apoſtated children to the Turba, ſo that they themſelves devoure and murther one another ; alſo ſhee powreth forth their own Turba and poyſon upon them, that they may be divided and taken out of the way ; that ſhee may *bring up* her young ſonne that may continue in her houſe, wherein ſhee may have joy.

[n] *The Purity.*

52. Thus it is ſpoken to thee thou Great and Broad Tree [of the Generation of *Adam*] who in the beginning wert *a little Branch*, thou wert created in *one* will only, all thy Twiggs ſhould have that will of thine, but the Devill grutched thee that, and ſtrewed poyſon into thy will, out of which the Turba grew : and ſo thou haſt ſpoyled all thy Children and Twiggs *therewith*, ſo that the Turba is growne up alſo in *every little Twigge :* Thou didſt enter into Pride, and wenteſt forth from the firſt will, which God gave thee, into the Great Wonders *of the Great Turba* [or Uproares and Commotions, Contention and Deſtruction in the foure Elementary World] : wherewith all thy Children were enamoured, and left [o] thee.

[o] *Thy firſt will.*

53. There-

53. Therefore saith *the* p *Mother of the Genetrix*, I am in Anguish, I had planted mee a little Tree, and desired to Eate of its good fruit: but it hath borne much *wilde* fruit, which I have no minde to Eate of, I will conceive, and bring forth a young sonne *in my old Age*, which may continue in my house, and doe my will, that I may have joy at last; since all my children leave mee, I will take comfort in my young sonne, and he shall remaine in my house while I live, and Satan shall not tempt him, I will put a childes Garment upon him, and he shall dwell with mee in a totall childish simplicity: behold! I will generate him out of the first Roote, and will *breake the Turba*: for q its number in the Crowne is accomplished.

p *The Eternall Nature.*

q *The highest pitch of the Apostate children.*

54. What seeke yee so much, yee *wilde* Branches? yee say yee are above the Mother, [above the Spirit of God]; yee have Art, Knowledge, and Learning; what *delight hath the Mother* in your Wit and Art? Shee desireth no Art and Wit; for shee is altogether simple, and counteth but [the Number] *one*; if you would please the Mother, you must goe from the Multiplicity into *One* againe, not through Art and Wit, but you must goe forth out of your proud *Turba*, out of selfe, into simple Humility, you must leave the bravery and hypocrisie of your own wit that proceeds from the *Turba*, and become as children, else yee are not acceptable to your *first* Mother, but the Turba taketh you up, and then consider where you shall remaine, *when God shall judge the secrets of Mankinde, when all shall passe through the fire* of his wrath, saith the Spirit of the Great Wonders.

55. Mother *Eve* said, when shee brought forth the first Childe: Behold! *I have the Man, the Lord*: he shall Effect the breaking of the Serpents head, and possesse the Kingdome, but it was *Cain* the murtherer.

56. And thus also you now say, wee have found the Lord: now wee will possesse the Kingdome; for wee have found the true Doctrine, wee will teach thus and thus, and then wee are Gods Children: But hearken! You have indeed *found the true Doctrine*; But you are *Cain*, you looke after the Kingdome, and not the power and vertue of *Abells* sacrifice: you desire onely to continue in fleshly pleasure, and retaine *onely the shell* of Gods Word, which hath no vertue or power: You retaine the *Historie* (and contend about it, and so destroy your Countrey and People) but you deny the power of it: you say, wee are *neere* to the Kingdome of God, and are yet *farre* from it, which your *End* will testifie.

57. What doth your *knowledge* availe? The Devill knoweth as much as you, but he doth it not, no more doe you: and therefore the Kingdome of God remaines *hidden from you both*: your know-

ledge is the snare that catcheth you: if you were *simple*, you would not be so proud: what doe the simple know concerning the false, suttle, cunning deceit, if he learne it not from the wit of the 'Turba? Doe you say, that you have Gods Will and Teach it? Are you not *Cain*, that murther *Abell* every day? Consider your selfe well, you are *hee* indeed: *Abell* lyeth at your feete, and beseecheth you, but you are that Evill Beast, that treadeth *Abell* underfoote, you ride over the bended knee, and account the poore and simple to be but dirt and dung, and yet devoure his sweat and labour and fill your selfe with deceit without measure: How dare you then say, *Heere is the Church of Christ?* O you are *Babell*, that City of whoredome and falshood.

'Contentious jangling Disputations.

58. Thou knowest the Will of God, and yet dost onely thy own will, and sayest moreover, *Wee are gone out from Babell*: wee have the True *Teaching* [or Doctrine] amongst us: indeed if you had the spirit of righteousnesse, and truth, and would content your selfe with a little, then the Mother would alwayes give you enough, *you should want nothing*: but your Pride and haughtinesse, doth not trust God, therefore you trust onely upon Covetousnesse, and are greedy to devoure the fatt of the Earth; you take it by force and not of right, the right you produce, claime, and plead, hath onely been *invented* by your covetous heart, you live onely in deceit: you perswade and deceive your selfe *to your own losse*: if you had wit and understanding, you would have respect to your end, and what will follow hereafter: but you blindfold your *selfe* with Pride, and say: Behold heere are *Golden Times*; many have desired to see what wee see, and heare what wee heare, and have not seene nor heard it; Hearken! indeed that shall be a witnesse against you, and will make *your Judgement* the heavier, you have not hitherto been the better for it but the worse, therefore know that what is declared to you [by the Reformation] is by your own Prophet, who hath called you back againe from your Pride into your Mother *Humility*: but you are become worse and worse; you have broken the sword of the Spirit, that you may doe what you *list*: but he hath left you, and given you up to the *Turba*, which shall devoure you: as was done of old to *Israel*: there is no Councell or *Remedy* to helpe; Your Covenants are all Nothing, while you rely upon the Arme of flesh, and so God also is departed from you, and leaveth you to devoure your selfe.

59. Or wherefore doe you take *the Covenant of God* into your Mouth? seeing you hate to be *reformed*, and thirst after Covetousnesse, doe you suppose God to be a false hypocrite and lyer as you are? leave off your *Clamouring*, you are not acceptable to God, except you turne, and goe out from your falshood.

60. It

60. It is with you now according to the Turba's driving, which taketh its recreation, in accompliſhing the Anger of God; and to devoure what is growne in its Kingdome, and you are blinde concerning it, *and ſee it not*: why are you ſo covetous: goe but out from it, doe you not ſee, how the [f] Noble Tincture hath raiſed up it ſelfe: it is *neere* its bloſſoming, and *then you will have* Silver *and* Gold *enough*.

[f] *The Bloſſome of Life.*

61. But what ſhall wee ſay? you have committed whoredome till you are fallen aſleepe: you goe downe alive into the Abyſſe, *rather* then you will forſake the whore; and therefore it ſhall be unto you, as your own Prophet *Teſtifieth*, who hath very long called you by his Trumpet; you wait for [deliverance by] *the fiery ſword*, which will alſo cut you in pieces.

62. Or doe you ſuppoſe us to be mad, in that wee ſpeake thus; Indeed wee are borne out of you; wee ſee and underſtand, *the Complaint* of our Mother, which reproveth her children; for ſhee declareth the wrath in the *Turba*, which is growne up into the fierce wrath of God.

63. Wee ſpeake what is given to us, which wee know in the Zeale of the Lord: what have wee to doe with [g] Babell? wee ſpeak to our ſelfe, and to the fellow-members of our body, and thoſe that dwell in the Courts of God, with thoſe who *at preſent mourne* with us, whoſe mourning ſhall be turned into Joy.

[g] *Confuſion, ſtrife, and jangling.*

The Fourteenth Chapter.

Of the Broad Way in this World which leadeth us into the Abyſſe.

And of the Narrow Way [that leadeth] into the Kingdome of God.

1. DEare Children of God, let us heartily and ſeriouſly *Conſider*, from whence wee are, and whither wee are to goe, and what we doe and purpoſe, that wee may *not looſe* the *Eternall and higheſt Good*: wherefore doe wee ſo very much labour after temporary pleaſure and voluptuouſneſſe, after Honour, Money, and Goods: are wee not in this world ſtrange Gueſts, and Pilgrims, which ſhould *continually expect* when this life ſhall End; wee are *not created* for the pleaſure and luſt of this life; but for Paradiſicall Joy, and to leade

a ſimple childe-like life; wee ſhould not know of any pomp, ſtate, or haughtineſſe: but live together *as children* in a loving ſport of Joy: wee are gone out from our true, pure, Paradiſicall *Mother*; wherein wee ſhould live in her as deare and *loving* children.

2. Wee are ſhut up in the Mother [the Temporary Nature] which generateth the Evill Beaſt; and have *received beaſtiall Properties*; wee doe no otherwiſe, then as Evill Beaſts, wee have given up our ſelves to a ſtrange Mother, which *e*ducateth us, and leadeth us captive in her bands: and wee muſt at length leave the outward Man to the Earthly Mother, wee cannot get away from her, for ſhee hath captivated us in fleſh and bloud: ſhee breedeth us, and bringeth us up *in her ſelfe*; and keepeth us for her children; But yet wee have a very precious *Jewell* hidden therein, with which wee are Gods children: with that let us *endeavour* after the higheſt Good, that wee may attaine it.

3. Deare Children, our ſtrife about the Higheſt Good, conſiſts not in the ſword, in killing and ſlaying, that wee ſhould make Warres and fight for the Cauſe of God and his Kingdome, *and ſo perſecute and murther one another*: neither doth it conſiſt in much knowing: but meerly in a ſimple childe-like obedience, that wee ſhould goe out from the will of our fleſh, which is *Beaſtiall*, wherein the Devill dwelleth, and enter into the will of God: it lyeth in no mans opinion or knowledge; [a] for the Spirit of God giveth knowledge *to every one* out of the Wonders, out of which he is borne.

[a] *Note.*

4. You ſee how wee are put under ſubjection to the ſpirit of this world: for when a childe is ſowne [b] in its mothers [c] womb, *that Spirit* is there ready, and *formeth it* according to the *wheele* of the outward Nature; *that* giveth condition, will, and diſpoſition to it: *that* ſheweth it the wonders of its ſecret Myſterie, and openeth to it the way of the will [d] thereof, *that* leadeth it in the entrance into its Mother, and out of its Mother through this world: *that* giveth its body to the Earth, and its ſoule to Hell.

[b] Or, *into.*
[c] Or, *Body.*
[d] *Of the ſpirit of the outward world.*

5. Therefore ſince wee know this, wee ought to lift up the Spirit of our ſoule, and *make warre onely* againſt that evill Earthly Spirit, and oppoſe it with our ſoule and body, and *not againſt our brethren and ſiſters*; wee cannot overcome the Devill with diſputing and knowing much; neither can wee maintaine Gods Word, *with warres and the ſword*, but with the ſimple obedient [e] life of God, that wee be contented with that little which wee have, and depart from the Evill luſt after Pride, into an humble childe-like life, wherein every one ſhould with all diligence performe his worke, for the *benefit* and profit of his brethren and ſiſters, endeavouring thereby to ſerve God his Creator, and to pleaſure his brother: *not*

[e] *A Godly or Divine Life.*

ſeeking

seeking his own honour, but with a desire to doe so well, that his brother and sister may sincerely love him, and wish all happinesse and welfare to him.

6 If you will serve God, give offence to none, that your good and benefit be not hindered; Let not *Satan* have power over your heart to stir [or prevaile with] you; *Put away all evill thoughts, instigations, and influxes* [of the minde]; for Satan insinuateth himselfe, in the influxes from the spirit of this world, and possesseth your minde; be continually *watchfull*, and strive against him; cast those false and evill influxes upon his head, and send him away with them; and consider that you walke upon a very narrow path between Heaven and Hell in very great danger, be at *no time* secure or careless, for you know not, when the spirit of this world will take away from you, its own, *for your limit was set in your Mothers*[f] *womb, which you cannot passe*, neither doe you know the day and houre, wherein the Spirit of this world will *leave you*, and then your poore soule will stand quite naked, hungry and * empty, and then if it have not Christs Body on it, it will be captivated by the Devill.

f Or, *Body.*

* Or, *naked.*

7. Deare Children, it is a very streit narrow way that leadeth into Gods Kingdome; he that will walke therein in this life, must [*submit* and] prepare himselfe for affliction; for *every thing* is against him; the Devill is altogether against him; his own flesh and bloud set themselves earnestly against him; for the Spirit of this world in flesh and bloud seeketh onely the matters and Dominion of this world: the Devill continually sers on his children and servants against him: he [that walks toward Heaven] must be *trampled upon* and *despised*: he is not in this world acknowledged to be a childe of God.

8. Deare Children, looke well to your selves in this world: at present Men leade you on in hypocriticall wayes: they *Boast* much of *Faith*, and leade people on in an *Historicall Faith*, which is but meere [g] Notion, they teach you the [g] Notion and he that doth not stick to that, *is accounted an Heretick*: O how *dead* is the present Faith, it stayeth at the knowledge or the Notion: they suppose that when people know how to speake much of God, of Christs merits, sufferings and death for Mankinde, and comfort themselves therewith, that it is *the way* to eternall life.

[g] Or, *knowledge.*

9. O no, all that availeth nothing, that thou knowest and tickleſt thy selfe with it: *True Faith* in Christ is quite another thing; it lyeth not barely in the History, and in the Letter: the [bare] Letter is not the Word, it is but a leader and directour to the Word: *the Word is Living, and hath the Spirit*; [h] the right Faith is the right will, which entereth into the Living Word.

h *Note.*

10. If

10. If you comfort your ſelfe *never ſo long* with the ſufferings of Chriſt, and yet your will and purpoſe remaines in deceit and wickedneſſe, then the ſpirit which proceedeth out of your will, is a *theefe* and a *murtherer*; you teach one thing, and doe another: God deſireth no flattering Hypocriſie, but an Earneſt [*ſincere purpoſe* and] will, which entereth into him by obedience, and this is right [1] *Beleeving in the Holy Ghoſt*; and therein is the Word and Death of Chriſt fruitfull indeed.

[1] Or, *Faith.*

11. Chriſt ſaith; *You muſt turne and be as little children, who are not yet conſcious of any falſhood, deceit, or wickedneſſe, and in Chriſt through Chriſts death, be borne of his fleſh and bloud, if you will ſee the Kingdome of Heaven; for he that eateth not the fleſh of the Sonne of Man, and drinketh not his bloud, hath no part in him.*

12. Deare brethren, it conſiſteth not in the [k] Oaſt onely which you deliver to the people, and in the Cup or [l] Chalice: No, but when the ſoule *converteth*, and bringeth the body under ſubjection, and giveth it ſelfe up wholly in obedience unto God, and into his will, and deſireth to goe in at Chriſts Entrance to the Father; then it goeth out from the life of this world: and *goeth with Chriſt* into the Father, who giveth it Chriſts fleſh and bloud; for it eateth of the Word of the Lord *at Gods Table*, and getteth Chriſts fleſh *for its body*, and Chriſts bloud for its Refreſhment and habitation; for the ſoule dwelleth in the Heart, and burneth out of the Heart bloud, as a kindled light; and hath its principall Dominion in the Head, in the Braines, and there it hath [m] *five* open Gates, in which it governeth, with the ſpirit of its life.

[k] *Oaſt which the Prieſt delivereth for Holy Bread.*

[l] *The Chalice, or Cup, wherein they carry the Oaſt.*

[m] *The five ſenſes.*

13. And therefore if the *Tincture* in the ſoule in the Heart bloud, be *entered into Chriſts will*, then that Will governeth the ſpirit of the ſoule in the Head; and though it have many obſtacles, and hindrances from *the Earthly beaſtiall ſpirit*; as alſo from the *Devill*, who *infecteth* the Earthly ſpirit (ſo often as the ſoule is ſecure or careleſſe.) and bringeth it into fleſhly luſt: yet nevertheleſſe, when the ſoule doth *but reject* the Earthly beaſtiall thoughts and influences, or inſtigations, then it remaineth in Chriſt ſtill; for the body of Chriſt, which the ſoule hath, is too hard a bit for the Devill to overcome: and yet a harder bit it is for the ſoule to turne away from the ſpirit of this world, and enter into the Obedience of God.

14. Deare Brethren, it is not a handfull of Hiſtoricall Faith that will doe it: for men to ſee the Merits of Chriſt aloſe: it muſt be ſincere and Earneſt, you muſt earneſtly enter through Death and Hell of the Devills *into the Merits of Chriſt*: you muſt *overcome* the ſpirit of this world: your will muſt preſſe it ſelfe with all its reaſon and thoughts into the will of God, and then you will well ſee how little the Hiſtoricall knowledge can doe.

15. If

15. If you *will not* drive the Devill out of your Heart, then he will not let you enter into Gods will; if you will *keepe* the iniquity of falſhood in your heart, and ſo fight with the merits and ſatisfaction of Chriſt againſt him, then you will be *hindered*; for the Devill oppoſeth it ſtrongly: he ſtriveth againſt the ſoule as long as he can; he letteth not the ſoule goe, *before* it heape all Earthlineſſe upon his neck, and *depart from it*; when the ſoule doth ſo, then it departeth out of his *Countrey*, and then he is overcome: but O how doth he continually lay that [as a Net] before it, and goeth alwayes about like a Fowler, and if he can poſſibly he will caſt the Earthly Garment on to it againe.

16. O how hard a Combate muſt the poore ſoule hold out, againſt the Devill: but therein the ſufferings merit ſatisfaction, and death of Chriſt *is availeable* when the Devill hath enſnared the poore ſoule againe, and will not let it goe, but goeth downe with it into the Abyſſe into *deſpaire*: there the ſoule muſt take with it the ſufferings and death of Chriſt, and walke with the Devill *through Hell into the Death of Chriſt*; and out of Chriſts death ſpring up with Chriſt into God againe; and *then it is the Lilly* which the Devill doth not like to ſmell upon.

17. But for you to depend wholly on *the Hiſtory*, and ſo to apply the merit, ſuffering, and death of Chriſt, and will ſtill keepe the Devill lodging in your ſoule, that is *a reproach* to Chriſt; What doth it availe you to pray, *that God would forgive you for Chriſts ſake*; when you forgive not all others? your heart ſticketh full of revenge and robbery.

18. You goe to Church, into the Congregation of Chriſt, and you bring a falſe hypocrite, lyer, covetous, angry adulterous, proud perſon and ſoule, *in with you*, and the ſame you bring *out with you* againe, what benefit have you thereby? You goe into the *Congregation* to *the Supper* of Chriſt, and deſire Chriſts fleſh and bloud, and yet keepe the black Devill in you for a Gueſt: what meane you? you receive nothing but the *ſevere Anger of God*: how will you feed upon Chriſts fleſh and bloud, if your ſoule be not inclined with all earneſtneſſe and ſincerity into God: doe you *ſuppoſe* that Chriſts body and bloud dwelleth ſo in the Earthly Element, that you can chew it with your Teeth? *No*, friend, it is a more pure and ſubtile thing; the ſoule muſt apprehend it; the mouth of the ſoule muſt receive it; but how ſhall it receive Chriſt, if the *Devill* be ſtill *lodging* in the ſoule? the ſoule muſt be in the will of God, if it will feede upon God; indeed it can *continually* eate of Chriſts fleſh, if it live in the fleſh of Chriſt; for *every* Spirit [n] eateth of its own body.

19. This Teſtament is ordained to that End, that in the Congre-

[n] Or, *is fed by its owne ſubſtance, which is its fleſh and body.*

gregation wee ſhould there *eate the fleſh of Chriſt, and drinke his bloud:* that wee ſhould thereby commemorate his Death, and teach the ſame to our children, and tell them *what Chriſt hath done for us,* that wee might be preſerved in one minde and will, and that wee ſhould be one body in Chriſt, and walke together in *one Love:* and therefore wee ſhould eate of one and the ſame Bread, and drinke of one and the ſame Cup, and acknowledge, that Chriſt hath begotten us againe *to one Body* in himſelfe, and that he hath, through his death brought us againe through Hell and the fire of Gods wrath, into his Father in himſelfe, that wee might *wholly* put our wills into his will, and love one another, and make one another rejoyce, in him, and ſing, ſpeak of, and declare his marvellous Deeds and *Benefits,* and thereby *renounce* the old Devill, who hath held us captive, and tread him under foote in our Minde.

20. This is the right *Catholike* way of true Faith: he that teacheth and liveth otherwiſe, *is not appointed* for a Shepheard, by Chriſt: but is a Shepheard ſprung up of himſelfe from his owne Art and Reaſon, which, in the Kingdome of Chriſt, according to the Outward Man, ſhould be continually dead, that *Chriſt in us* may live; None is a *true* Shepheard over Chriſts ſheepe, unleſſe he have the Spirit of Chriſt; if he have not that, then he hath not the true [o] *Apoſtolicall* power and authority of *Excommunication:* he muſt in Chriſts Spirit have the *Key* to Heaven and to Hell, elſe he is but a *vizard* and Image without Life: How can ſuch a one who is captivated by the Devill, judge in the Congregation of Chriſt; can the word and Commandement of ſuch a one be the Word of God, whereas he ſpeaketh but from *a falſe Spirit.*

[o] *The true* Jus Divinum.

21. O yee falſe Biſhops [come] from the Univerſities, how hath the Devill of Pride blinded you, that *you ſet Shepheards* over the Lambs of Chriſt, according to your own favour and reſpect: Saint *Paul* teacheth you, doe but reade it, what an heavy account you are to give: nothing availeth with you but Art: and in the Kingdome of Chriſt, Art is but droſſe and dung; *God leadeth a pure heart by his own Spirit,* if one incline towards him, and ſubmit unto his will, to ſuch a one he teacheth *heavenly Art.*

22. The Congregation of Chriſt ſhould be in one will, and the Shepheards thereof, ſhould have the ſpirit and [p] will of the Congregation: It is not ſo ſlight a matter to put on the Garment of Chriſt, as many ſuppoſe, who ſeek onely covetouſneſſe and honour therein, and they finde nothing but the Anger of God therein.

[p] Or, *Conſent.*

23. Or what ſhall wee ſay? The Prieſt Devill hath blindfolded the Kingdome of Chriſt, ſo that the Congregation of Chriſt is *ſtark blinde,* where men ſuppoſe they *are Gods,* and that *they teach from the Holy Ghoſt,* whereas their own honour and covetouſneſſe is meerly

meerly ſought after in deceit and falſhood: Men ſee how great miſchiefe *they* have cauſed in the world, how many Countreys have they cauſed to be laid waſt, and murthered many hundred thouſand perſons with their *falſe Opinions*, and have onely ſerved the Devill, in the Garment of Chriſt; if the Congregation did but diſcerne it, they would preſently conſider it; but all this cometh to paſſe, in that they afford *not* honour to *the Spirit of Chriſt*: Men will chooſe Shepheards themſelves, whereas the Devill is in all meere humane Elections, when it concerneth the honour and doctrine of God.

24. The ¶ Biſhops that are growne up of themſelves and choſen for favour *without* the Spirit of God, are as profitable to the world, as a fift wheele to a wagon: indeed they doe but little, except it be to make the Congregation goe aſtray, ſlander, jangle, and diſpute, as their *ſcandalous Pamphlets* teſtifie, in many of which there is as much of the feare of God and love to their Neighbour, as the Devill in Hell hath: Bloudy *provocations* are the Devills *Drums* and *Trumpets*, by which he *reproacheth* the ſimple Congregation of Chriſt.

¶ Or, *Paſtours.*

25. O deare Children, *open* your eyes wide, goe out from the *Prieſts Contentions*: and enter into combate againſt the Devill, *againſt* your voluptuous fleſh and bloud: A Chriſtian is not a wrathfull Souldier or Warriour, who deſireth the Kingdome of this world: for Chriſt ſaith, *My kingdome is not of this world, elſe my ſervants would contend for it*: Saint *Paul* ſaith; *Seek that which is above, where Chriſt is; wee are called by Chriſt out of this world*; that ſo wee might ſerve God with the ſoule, and be in Chriſt; but with the body in this world, that wee may have maintenance and ſuſtenance for it: therefore the *Earthly life* ought to labour and maintaine its body, but *the ſoule* ſhould be Lord and Governour, and rule the Body, it ſhould not ſuffer the *Starry-Spirit* to practiſe any falſhood, and fill it ſelfe with lyes and deceit, for ſuch things are ſo brought into the ſoule.

26. The poore ſoule is heere in this life in very great *danger*, where the Jawes of Hell continually reach to its lipps; for it is infected with the Spirit of the Starres and Elements, which fight againſt it day and night; Conſider thy ſelfe now thou deare Minde, and thinke in what veſſell thy ſoule, *viz.* thy beſt Treaſure lyeth, and thou wilt ſurely *awake out of the ſleepe of the beaſtiall Life*, and conſider what will follow hereafter, when the Spirit of the Starres and Elements will leave thee, where then, thy beſt Jewell (which thou thy ſelfe art,) will remaine; in what condition thou wilt be *for ever* without end; for wee know that the ſoule dwelleth in the Heart: its own ſubſtance is the *Centre* of the ſeaven Spirits of Nature: the ſix Spirits are the Government of the Life, and the ſeaventh is the *Tincture* of the Subſtantiality, for its Subſtantiality is

bloud and flesh, which maketh the Tincture, though the Tincture is not bloud and flesh, but a virgin *without Generating*; yet the six Spirits in the Tincture continually generate one another, as is mentioned heeretofore concerning the Centre of Nature; But the brightnesse of the Noble Pearle of the soule, is *especially* knowne in the Tincture; for therein it attaineth Gods power and Spirit: and there getteth its right Name, [*Seele*], *SOULE*; for as God is above Nature, which cannot comprehend him: so the virgin in the Tincture, is a spirit above the spirits of Nature, which belong to the Centre; and yet the virgin, without the spirits of Nature, would not *be*; even as the Number Three of God, without the Eternall Nature, would not be knowne; so also the soule.

27. The six spirits of Nature conteine *the Eternall Centre*, with which the Darknesse and Anger of God is comprehended: for the Originall of Mobility consisteth therein: for the fire existeth therein, though indeed it standeth but in *foure* formes, and in the *fift* forme springeth up the true Life, and in the *sixt* the understanding: and then first there is in the *seaventh* another Spirit, which is not the Centre in the Anguish-source, [or property], for in the seaventh forme there is another source [or property], indeed the first six formes rule therein, and are the life of the source, and a cause of the life; but they *make together one Spirit*, which liveth in the Bloud, Water, and Aire.

28. And though it be so, that wee are through the heavy fall of *Adam*, brought into the outward Dominion, so that the soule swimmeth in the palpable [or visible water], yet the Eternall Water, *viz.* the Mother of the Water, is hidden in the outward, in which the soule is *an Angel*; wee give you to understand, that the soule is a Spirit, as God the Holy Ghost is, who goeth forth from the Father and the Sonne, and is the *Mobility* of the Deity: for the Father standeth still, and hath moved himselfe but once, *viz.* in the Creation: but the Spirit hath the Word of the Father, and performeth all things through the Word.

29. And thus also, the soule is a spirit generated out of the Eternall Centre of Nature, out of its own spirits of its own Nature, not strange ones, * *which* hath the word, which comprizeth it selfe in the *six* formes of Nature upon the wheele of the Crosse, and *performeth all things*, through the Word: for it is the Spirit and Life of the Word, and moveth upon the Wings of the Winde as a flash or blaze, it formeth the Word, and produceth it, and the *Six Spirits* are its Counsellours: though there are but *five*: for the *Sixt* is the forme of *the Word it selfe*: but the *five* conteine *the five senses*.

* *Viz. the soule.*

30. Where wee wofully finde and have great cause to lament it, how

how our father *Adam* hath heere introduced the Evill, poysonous, Earthly Dominion: so that the poore ſoule is thus wholly captivated by the Spirit of this world, which ſloweth forth and worketh powerfully in the ſoule, ſo that often and hourely, there breaketh forth out of *the Word of the ſoule*, the Evill of the Abyſſe; in which the Devill mingleth himſelfe, and *poſſeſſeth* our hearts outwardly, and then alſo moſt inwardly, *viz.* in the *firſt foure Formes of Nature*, and turneth us away from the Will of God, into all abominations and wickednesſes *which are in him*: And as he now obſerveth how Man is qualified, *viz.* what ſpirit is *predominant* according to the Dominion of his Body [whether it be pride, covetouſneſſe, envy, wrath, unchaſtity, wantonneſſe, voluptuouſneſſe, and ſuch like] accordingly he *aſſaulteth him *continually*, and effecteth ſuch great wickednesſe with the ſoule, as no Tongue can Expreſſe; for in the outward Dominion there are *alſo ſeaven Formes*, viz. *the ſeaven Planets* which Rule the outward Man, and reach into the bottome of the ſoule, if without ceaſing it doe not reſiſt, and reject the *Evill* malignant [a] influences: in the ſame the Devill hath a powerfull acceſſe to the ſoule, but yet he hath *not* that Dominion, nor any compleate power therein, unleſſe the *Turba Magna* in the Anger of God be kindled, [as in Judgements, Peſtilence, Thunder, and the like Plagues and Puniſhments] and there he is the Executioner: but he hath the *inward Dominion* of the foure Formes to the fire-Life, theſe he can poſſeſſe, as often as the ſoule plungeth it ſelfe therein-to; if he get it there, O how faſt he holdeth it, and will quite downe with it, for *that is his Kingdome* [viz. the Abyſſe of the foure Formes].

* Or, *Tempteth.*

[a] *Influxes or inſtigations.*

31. And Obſerve it according to its precious depth; The Foure Formes conteine in them the *Originall* of Nature; where firſt (in the deſiring willing,) the Darkneſſe with the attracting entreth into a deſire: and ſo the *deſiring* becometh ſtrong, [b]harſh, hard and cold, and the deſiring maketh an attraction and ſtirring in the ſtrong harſhneſſe, which are *two Formes*, and the *third Forme* is the great Anguiſh, in that the Deſiring would be free, which ſtirreth the anxious wheele of Nature, and in the End [ſtirreth up] the flaſh of fire, which is the *fourth Forme*, as is at large mentioned before.

[b] *Sharp aſtringent.*

32. And ſo that harſh attraction maketh in the deſiring of the will, in the outward Nature of this world, a great Covetouſneſſe, ſo that the Minde would attract all to it ſelfe, and poſſeſſe it *alone*, and though it cannot devoure it, yet will poſſeſſe it, and would not willingly afford any thing to any other, and this is *one Roote* of the Abyſſe of Hell, wherein the Devill vehemently aſſaulteth the ſoule, that it might not goe out, and come to the Light of God.

33. The *second Roote* is the bitternesse of Nature, which in the harshnesse is an enimicitious sting, and will not endure to be subdued: the more it is resisted, the greater is its sting; This is the *second forme*, which maketh in the outward Nature, an enimicitious stinging, envious, bitter Minde, whereinto also the Devill windeth himselfe, and kindleth the Word of the soule, with a despitefull, stinging, envious [t] subject, so that the will continually burneth in envy, and never speaketh any Good, but meere vanity and wantonnesse, which is serviceable to the Devill: *whence* proceed lyars, slanderers, backbiters, false hearts; God have mercy upon us in our great misery, into which wee are plunged.

[t] *Matter or substance.*

34. The *third Roote* is the Anxious Wheele of the Minde, whence the [u] Senses arise and are Generated, which containeth in it especially, the miserable house of [x] *sadnesse*, and yet is the house of the springing up of Life, this is *chiefly* the dwelling place of the Devill, within which he seateth himselfe; it is his seate, and he continually raiseth up that house of sadnesse, so that the soule groweth timorous and *doubteth* of the Grace of God, and of the Light of Eternall Life: he continually casteth in the two first formes, *viz.* covetousnesse and envy, and with that poyson windeth the wheele of the Minde about, and maketh a hurlyburly in the Essences of the *thoughts*: he continually mixeth Covetousnesse and Envy together, that he may retaine his seate: and so when the poore soule would goe out aloft and be gone, then he barreth it up into the Chamber of Anguish, and straitneth it, that it might and should despaire: for the *Chamber of Anguish* is alwayes in Darknesse, and there he casteth it downe, that it may not get aloft on the wheele, least it should [y] *discover the fire*, and so he would be knowne.

[u] Or, *Thoughts.*
[x] Or, *Mourning and Lamentation.*
[y] Or, *cause the fire to appeare.*

35. The *fourth Roote* is the fire-flash; and when the Devill *cannot* detaine the soule still in the house of sadnesse, but that it reach after the flash of the Light of the Liberty of God, then *he slips into the flash*, and bringeth the thoughts in the word of the soule out aloft above the Crosse, in *high-mindednesse*. [as Men that through Learning strive after the Light of God, and having attained it, little thinke how the Devill slippeth into it, and bringeth them into high-mindednesse, to be proud of themselves, esteeming themselves as *Clergy*-Men to be better then the *Laity*] so that the soule thus flieth out aloft, and elevateth it selfe above the Meeknesse, as the Devill himselfe did.

36. For (as wee have mentioned before) Nature getteth in the kindling of the Fire, *two Kingdomes* [or two Principles, as may be seene in a Candle, out of which (in the kindling) ariseth the Consuming fire, and the pleasant refreshing Light,] *viz.* one in the fiercenesse of the fire, which flieth out aloft above the Centre, with

with the ſowre wrathfull ſevere formes: and the other, in the Light of the Meekneſſe, which remaineth ſtanding immovably, and hath alſo *all the power of the Centre*, in which power the Spirit of the Deity and of the Majeſty is knowne; wherein ſtandeth the [Rain]-Bow with the Croſſe of the Number-Three: for the Majeſty is heere the *Brightneſſe* of the Deity: and heere the Eternall Liberty [2]with-out [or beyond] Nature (which hath but one onely will) getteth the ſtrength, power, majeſty, and glory; for the Eternity is thus [3] *Revealed*, which otherwiſe would be as it were *a ſtill nothing*, in the Creatures eſteeme and account.

[2] Extra Naturam.

[3] Or, *manifeſted*.

37. Above this ſtill ſoft humility, the Devill leadeth the ſoule of Man in its will out aloft in the fire-flaſh: for heerein according to the ſpirit of this world, conſiſteth the *Dominion of the Sunne*, which giveth might and ſtrength to the Outward Man, and alſo the light and power of the outward ſenſes, ſo that Reaſon cometh to ſee; and the outward ſpirit getteth great *outward skill* and wiſdome, according to the Dominion of this world.

38. Alſo heerein all ſuttleties of the Eſſences and ſenſes diſcloſe themſelves: which the Devill very well *obſerveth*; if any in the [b] upper Dominion, according to the ſpirit of this world, be a childe of the Sunne, then he, in *the Centre of Nature* without ceaſing, ſlippeth into the fire-flaſh of the ſoule, where the fire and heate exiſteth, and alwaies bringeth in with him the *other three poyſonous formes* in the Originall; he bringeth the ſoule out aloft over the Croſſe above the Meekneſſe of the Majeſty, in the wrathfull fire-flaſh, *ſo that it groweth* proud, laſcivious, and fierce; he maketh it to contemne meekneſſe and humility: and ſo it flieth forth in its *own wit* in the fierceneſſe of the flaſh above God and the Kingdome of Heaven, [and ſcorneth all that belongeth to God and to Eternall Life].

[b] *Predominancy.*

39. And all this, (deare Brethren in *Babell*) proceedeth from hence; that you are voyd of the *Divine* wit and underſtanding, ſo that you flie above the wheele of Nature in your *owne* witt, you ſhould ſtay in the Croſſe in humility; and your ſoule ſhould be inverted and inclined in to the meeke Majeſty of God; but now you flie upon the wheele of the fire, in your pride, aloft over the Deity; and this the Devill doth to you in ſuttle craftineſſe, that he may thus leade you, that thereby the Kingdome of God might not be knowne; you ſeeke the Kingdome of God *in Art*; but Art hath the *ſix formes* of the wheele of Nature; the Deity hath *another Centre* in the Croſſe: for the Divine Spirit ſeperateth it ſelfe from the fire, and yet is not quite aſunder from it: but it maketh *another* Principle, which conſiſteth in meekneſſe, in meere Love and Joy, the formes of Nature are therein a meere Power of Love; for it is an [c] accompliſhment of the Eternall Will, out of which Nature exiſteth,

[c] Or, *fulfilling*.

isteth, and the wrathfull kingdome is an accomplishment of the Eternall hunger and thirst, which cannot be otherwise in Eternity, for the [d] Essence of all Essences is thus.

[d] *Beeing of Beeings. Substance of Substances.*

40. For it is sufficiently knowne to us, (seeing God is meerly Good) that he created *nothing* Evill: for that which was not from Eternity, was not in the Creation.

41. God created *no Hell, nor no Devills,* but Angells: onely *Lucifer* hath turned himselfe away from the Meeknesse, and is flien out above the Crosse of the Number Three, and hath himselfe awakened the fire of Anger in the flash; which had from Eternity remained *hidden in secret*; which is now his Hell and Habitation, he can now be no otherwise then Covetous, Envious, Anxious and Wrathfull; there is no other [e] property or source in him; for his own Mother, out of which he was brought forth and created, *holdeth him now*, so that he is a Devill with all his Legions.

[e] *Quality, or living faculty.*

42. Therefore deare Children, since wee know that wee are thus environed with Hell and the Devills, in the Anger of God, it is very necessary for us to flie *into Humility*: and *therefore* Christ teacheth us, so very earnestly to study Meeknesse, Love, and Mercy, that wee should Love one another; and should *not* so eagerly endeavour after the Spirit of this world; for the Devill slippeth into it, and seduceth us; wee should *watchfully* take heed of Pride, for the Devill flieth into it: and of Anger; for that is the Devills sword, wherewith he committeth all Murthers.

43. O how lamentable a thing it is, that the poore soule is *thus blinded*, that it knoweth not the heavy shackles and bands wherein it lieth captive. The fire of Hell riseth up to its very lips, the *whole world* is full of snares which the Devill hath layd to catch the poore soule: if the Eyes of the outward Man should be opened, he would be terribly *affrighted*; *All* whatsoever Man doth but touch or looke upon, there is a Net and snare of the Devill in it; And if the *Verbum Domini*, the Word of the Lord, which is [f] become Man: were not in the Middle, so that the hidden Eternall substantiality of the Word is a Body, *there would none be saved*; the Devill would catch and devoure *all* soules.

[f] *Incarnate.*

44. Therefore deare Children, Christ hath well told us, *That the Kingdome of God in us, is small as a Graine of Mustard seede*: but he that endeavoureth seriously, and striveth after it, *to him it groweth great, as a Tree*, and the Devill must needs let it alone: and though he often breake off a Twigge, yet the stock standeth still.

45. Christ warned the Rich yong Man, *To beware of Covetousnesse*, and told him, *that a Camell would easier goe through the Eye of a Needle, then a rich Man enter into the Kingdome of Heaven*; and *the Cause* of all this

this is, that the ſoule entereth into Luſt, and into the Dominion of this world: for if the ſoule wholly give up it ſelfe into the luſt, pleaſure, and Dominion of this world, then the Devill *doth not* **Sift* it ſo ſtrongly, but carrieth it in his ſ Triumphant Chariot; from one abomination and wickedneſſe to another: *his Chariot is Venus*, viz. the Love of the fleſh, wherein the ſoule continually endeavoureth after Temporary Power, Authority, and Honour, after Riches, Beauty, and the deſires of the fleſh, after Beaſtiall inordinate Copulation: though indeed the ſoule doth not ſo eagarly deſire it, unleſſe it be *totally infected*: but it is onely from hence, that the ſoule in *Adam* hath luſted after it, and is captivated therewith; and the Devill continually maketh it ſtirring, he continually tickleth the ſoule therewith, that it might, *confidently and freely eate of the forbidden fruit*.

* Or, *Tempt.*

ſ Or, *Bride-Chariot.*

46. Wee finde that the Humane Life is *Threefold*, with Three Spirits together *in one*, as if it were but one Spirit, and it is indeed but one Life; but it hath Three Dominions, each of which hath its own Mother, which affordeth or generateth it; the *Centre* of Nature with its formes [or properties] is the Eternall Life; for it is the fire-life; and the ſpirit which is generated and goeth forth out of the Centre of Nature, which dwelleth in the *Tincture*, is the Eternall h life of the ſoule; and the Aire-ſpirit, with the qualities or properties of the *Dominion of the Starres*, is the beginning, ending, and Tranſitory Life, which is the *Beaſtiall* Life, [the Animall Life which wee have common with Beaſts].

h *Soule-Life.*

47. Now the ſoule is generated only out of the *firſt two*, and the *Third* is breathed into it: not that it ſhould enter into it, and give up it ſelfe thereto, as *Adam* hath done, but that the ſoule ſhould nightily rule over it, and therein open the Great Wonders of God, which from Eternity were beheld in the Wiſdome of God: for the *Third* Dominion is generated and Created out of the *firſt*; and the *ſecond* Dominion ſhould continue in its own place (in the Noble Tincture) in Paradiſe; and ſhould open the great Wonders in the Third: and therefore Man was made *Lord* over all things; he had *the Tincture* [or life] of the Earth in his owne hand [or power] and *Gold and Silver* were as eaſie for him to finde, as any other viſible thing; The Tincture of the Earth was his Ornament and ſport, altogether childe-like, without Covetouſneſſe; he needed no other cloathing; and as the Gold was pure without droſſe, ſo was his childe-like Minde alſo.

48. But the Devill awakened unto him the *Sulphur* [or Groſſe Matter] therein, and hath ſet the *Beaſtiall* ſpirit in the ſuperiour Dominion in him, that which Man ſhould have ruled over, ruleth over him, and that is his *Fall*.

49. Thus

49. Thus now the Devill hath gotten power, in as much as the Outward Dominion is generated out of the Inward [*viz.* the Centre of Nature] and that he dwelleth in the moſt innermoſt; and ſo he ſlideth out of the innermoſt into the outermoſt, and kindleth the outermoſt in the *Minde*; from whence ariſe falſe luſts and inclinations, and evill Concupiſcence, ſo that *two Dominions* [viz. the inward and the outward] ſtrive againſt the ſoule: and ſo the poore ſoule is in the *midſt* between the Dominion of this world, and the Dominion of the Helliſh ſource [or quality], and there it ſtandeth before the Gate of Heaven in a very great Deepe *in great danger*, its Roote is the Anger of God and Hell-fire, its ſuperiour or predominant ſpirit is the Dominion of this world; and there it ſtandeth in the Tincture of the Fire, in the *midſt*; and whither ſoever it inclineth, *thither* it entereth; if it goe into the luſt and pleaſure of this world, then it ſtandeth therein, and is captivated by the Devill; but if it enter into it ſelfe inwards into God, then the Devill will *buffet it*: for then it is in his Countrey.

50. But when it getteth the fleſh of Chriſt for a new Body, then it is *not* in his Countrey, that is a Tree before him, which is poyſon and death to him; at which he is vexed, and loath to touch it: but he ſtirreth up his ſervants and Miniſters *againſt the outward Body*, that muſt beare [1] reproach and ſcorne, that thereby he may cover and hide this Tree, that it may not be knowne; elſe it *might bring forth more branches*, whereupon at laſt, Hell would be too narrow for him: therefore he will prevent it as long as he can.

[1] *Shame and diſgrace.*

51. And ſo now when the poore ſoule breaketh away from him; and with its deare Bridegroome *Chriſt*, turneth to the Love of God, ſo that through earneſt *Repentance* and turning into God, it enter into the will of God; yet then the Devill hath *ſeaven* [k] *coards* ſtill, with each of which he holdeth it faſt, before he will let it goe: and then it muſt get it ſelfe through all the ſeaven, and leave his cords wholly to himſelfe. [Theſe *ſeaven Bands* are *the ſeaven ſpirits of Nature* hereafter mentioned.].

[k] *Snares or Ginnes.*

52. And *Eighthly*, it muſt goe through *the Fire*, and there is the Earneſt ſevere *Proba* or hard triall; And when it is come through it getteth the heavenly *Tincture* in the *Ninth Number*: and in the *Tenth Number* upon the Croſſe, it getteth the Body of Chriſt, and ſo is an Angell in Heaven, and a ſtranger and Pilgrim upon Earth in this *Tabernacle*.

53. The *ſeaven ſnares* wherewith it is entangled, are *the ſeaven ſpirits* of the outward Nature of the Dominion of this world; theſe it muſt winde through, and preſſe quite through them, and caſt them all behinde it, and in the *Eighth Number* ſtandeth *Moſes* with his Law; and there is firſt read to the ſoule, what a * fine Fowle it was; and

* Or, *faire Bird.*

and there cometh the Devill with his [1]*Regiſter* or Catalogue, and readeth what it is, & ſheweth his right to it: and there it is directed to bow downe and lay hold on *the Wounds* and *Paſſion of Chriſt*: and heere it is neceſſary that the poore ſoule take hold on the Merits and Death of Chriſt, and wrap it ſelfe faſt therein, for out of theſe *ſwadling bands*, the Devill cannot pull the ſoule, nay he dareth not touch them: and heere the Devill muſt leave the ſoule, for Chriſt ſtandeth in the fire of the Fathers Anger, and is the *accompliſhment* of Obedience; and there the ſoule is brought into the *Ninth Forme*, into *the Tincture* of the Eternall Life; and there it is ſurrounded with the Majeſty of God; and the faire bleſſed Virgin (the Wiſdome of God) meeteth it, with her Garland of Pearles, and Croweth the ſoule, as a heavenly Conquerour.

[1] Or, *Account*

54. What Joy is heere to the Angells of God, and what Joy the ſoule attaineth there, wee have *no Pen* to deſcribe it, nor in this world any *tongue* to Expreſſe it; Onely wee wiſh to the Reader and all Men, that they might themſelves have *experience* of it, for which cauſe wee goe about this Writing with much toyle and deepe labour.

55 For wee write what wee our ſelves have knowne, and have *ſeene with ſpirituall Eyes*; wee ſpeake it not to our owne boaſting, but that the Reader may know, that if he will *follow us*, what he is to expect from it; ſeeing he perceiveth, how the world maketh a Gazing ſtock of the children of God; But wee ſhall after *this ſhort Life* have full recompence: and moreover, this Garland is more delitious then this whole world: and though it be often covered and hidden from us, yet it dyeth not.

56. For as the rough winter hideth the budding and flouriſhing of the Earth, ſo that reaſon ſaith *all is Dead*; but when the Spring cometh, then it beginneth to bud and bloſſome againe; and ſo alſo it is with the Noble and faire Garland of Chriſt; when that ſpringeth againe, then it produceth *Lillyes without Number*, and every Spring, when the Minde is renewed in Chriſt, it multiplyeth *Tenfold*.

Of the Company and aſſiſtance of the Holy Angells.

57. As wee that are Men in this world, if wee be the children of God, *aſſiſt* and help one another in neceſſitie and diſtreſſe, and readily deliver one another from miſery and trouble: thus alſo it is in heaven, concerning the children of God, while the ſoule belongeth to the *fellowſhip* of Angells, they affect the company of honeſt,

vertuous, and chaſt Men, *that feare God*, and ſtand by them in neceſſitie: for the Scripture ſaith; *They are all Miniſtring Spirits, ſent forth for the ſervice of thoſe that are to inherite the Kingdome of God*; they often avert the fiery darts of wickedneſſe: what miſchiefe would the Devill often doe, if he were not oppoſed and hindered by the Throne-Princes of *the Legions*; how often would he terrifie and caſt men downe headlong to the ground.

58. But the Angells are our ſervants and keepers, if wee be *Chriſtians*, and not Beaſts; though indeed the Devill ſetteth upon Chriſtians moſt of all; how very often would many be drowned and killed by a fall, who yet receive wonderfull deliverance from *Angells*: they are ready about people, who ſing and ſpeake of God; they have great delight among little Infants, ſo that they many times manifeſt themſelves to an Infant, and play with it, if it be the childe of God.

59. How many Examples are there in the Scripture, of the Angells leading and conducting of the Children of God; Eſpecially the Example of *Tobiah*: though our Schoole-*Rabbies* will rather have it caſt out of the Bible [then beleeve it]: but conſider of the Three Angells with *Abraham*, and the two Angells with *Lot*: alſo how they have plainly foretold and declared the Conception of highly worthy Men, [as of *Iſaac*, *Jacob*, *Samuel*, *Samſon*, &c.] Eſpecially of *John* [the Baptiſt] and of *CHRIST*: conſider what was done at his *Birth* [to the Shepheards in the field] and to the [m] *Wiſemen of the Eaſt*: and at length to *Joſeph* [how he was directed] to goe with *Mary* and the *Babe* into *Egypt*: whereby wee may ſufficiently perceive their great carefullneſſe about us; for they are Gods *Miniſters*; he ſendeth them to conduct us, [through this valley of miſery, through this world of Thiſtles and Thornes] and to defend us from the Devill: O *how great joy* they have for *one* poore ſoule, when it is delivered from the ſnares of the Devill, yea more than for *Ninety Nine* righteous, as *Chriſt* ſaith.

[m] Or, *Magi.*

60. Therefore wee ſhould not ſo ſuddenly [n] deſpaire in adverſitie, when wee are in [o] neceſſitie, when wee often ſuppoſe, that the whole world is againſt us, yet the *Quire* or *Hoaſt of Angells, and the Spirit of God, are with us*; It is often with us as with the *Canaaniitiſh Woman*, ſo that wee cannot finde the Countenance of God; but wee muſt waite for the prooſe and tryall muſt paſſe over the ſoule; the more Gold is Purified, the finer it is: ſo alſo the ſoule, the more it is brought into Triall, if it *hold out*, the fairer and brighter it is: and Gods aime is to have faire lovely children, and ſuch as are of underſtanding, and doe learne to diſcover [the deceits of] the old Devill.

[n] *Be dejected and diſcouraged.*

[o] *Streits and afflictions.*

61. But you muſt know, that the Angells are *very pure, chaſt, modeſt*

deſt Spirits, alſo *humble and friendly*, and are like to Infants, who know of no deceit or iniquitie, but what is [p] innate in them.

[p] Or, *Generated.*

62. Now whoſoever will enjoy the company and aſſiſtance of Angells, muſt *not* be a *Luſtfull Bull* or Heifer, or a *laſcivious wanton Venus*, or have a falſe wicked minde, which day and night ſtudieth nothing but cunning tricks and deceit, how to get money and wealth: neither muſt alwayes dabble and ſwimme in the worlds back-biting, ſcoffing Jeſts and conceits, and tickle and feed the ſoule with them, in which the world uſeth to provoke one another, and to [q] take exceptions one at another; No, *no Angell will ſtay* with ſuch Men, but the black Devill, who poſſeſſeth the Hearts of theſe Men, ſo that they *take pleaſure* in wickedneſſe.

[q] Or, *finde fault and ſtirre up malice.*

63. Whoſoever will have the aſſiſtance of Angells, need not call upon them or pray to them; for they *accept not* of that honour, they give all honour to God, but [he] ought onely to turne away from uncleanneſſe of Heart, and enter through *true Repentance* into Gods will, and continually *put away* evill thoughts and [r] influences; he muſt continually incline his will to God [and Goodneſſe] and *pray to God for the guidance of his holy Spirit.*

[r] *Influxes and Inſtigations.*

64. And though the Devill hold faſt, and will not let goe, and doth lay open his uncleanneſſe before him, there is no better courſe to be taken, then to leave all his uncleanneſſe and filthineſſe upon the Devills neck, and winde himſelfe out from it, in ſpite of all [Carnall] Reaſon, and caſt himſelfe in humility into Gods will, and commit himſelfe to it, and leave all doubting to the Devill, (*for that is his lodging*) and he muſt conſider that it is a great ſinne to *continue in doubting*; he ſhould conſider, that *doubting* is the Devills Band wherewith he holdeth the ſoule faſt; When any Mans uncleanneſſe meeteth him and repreſenteth it ſelfe before him, ſo that the ſoule *can receive no* ſtrength; that is *not* Gods hardening [of the Heart], but the Devill wrappeth himſelfe about the ſoule, and will not let the ſoule come to the light, that it may receive ſtrength and vertue; and there the words and promiſes of Chriſt, with his bloud-ſhedding, ſuffering and Death, is a *ſoveraigne Medicine*; when the ſoule wrappeth it ſelfe upon them, and leaveth all its uncleanneſſe upon the Devills neck, that *is poyſon* to the Devill, which maketh him faint and feeble; and ſo the ſoule then preſſeth forth into the Light of God, and *receiveth* ſtrength and vertue; and there it muſt earneſtly enter into humility, and *then* it treadeth upon the Devills Head, and deſtroyeth his Hell; and *then* the Angells aſſociate with that Man, and have Great Joy, that the Devill is overcome, who entended to be God and Creatour in the ſoule.

65. But a ſoule in Chriſt muſt be a continuall [s] Warriour, and although the Devill cannot get poſſeſſion of the ſoule, yet he ſtill holdeth

[s] *Souldier, Champion, or Reſiſter.*

holdeth it before the *uncleane forbidden Tree*, that it ſhould, *taſt of unchaſtity, iniquity, lyes and deceit, of Anger and Envy*: and if he can bring it to paſſe, that the ſoule *let in* the evill luſt and deſire into it ſelfe; O how doth he hide and cover it? how doth he ſtrow ſugar upon it? and if he ſhould once draw it into *Venus* Heaven, he will ſpare no paines to get his [t] fortreſſe againe. For the Devill is *never better at eaſe, then in Man*, for there he can be Lord of this world, and performe his work, and accompliſh his will; which he cannot doe, [u] in the ſpirit of this world, without Man; for his Kingdome is not in the outward Dominion of this world, but in the inward, *in the Roote in the Abyſſe*.

[t] *His Fort of Prey in the ſoule againe.*

[u] In Spiritu Mundi, Extra Hominem.

66. He can doe nothing in this world, in the Externall [part], unleſſe the *Turba Magna* in the wrath of God, be kindled, and there he is buſie, eſpecially when the Elements are kindled [or inflamed] with Tempeſtuous ſtormes [of thunder and lightning]; and then if the Anger of God, burneth therein, there he is a buſie *Executioner*; if he could ruine the whole world; he would doe it; but he hath no further roome, then the fierce wrath in the *Turba* affordeth him; *The* [x] *Turba is his Maſter*, he is but a Jugler and deſtroyer, ſo far as the Anger in the *Turba* is kindled.

[x] *Plague, Vengeance, and Deſtruction.*

67. Know alſo, that the Devill often ſtriveth and fighteth with the Angells; and when the ſoule is *careleſſe* and ſecure, he ſetteth upon it ſtrongly: but he is held off, that he cannot doe what he will; but ſo ſoone as the ſoule *Imagineth*, and is captivated by the *Luſt*, [like *Adam* and *Eve*] then the Devill overcometh; but then againe ſo ſoone as the ſoule *caſteth away* that evill Luſt [and entereth into Repentance] then he is driven away by the Angells.

68. And there is a continuall ſtrife about *the ſoule of Man*; God deſireth to have it; the Devill alſo would have it; and the cauſe of this is, that the *two Kingdomes* doe *part* in the Croſſe: the one is the Love of God, the Kingdome *in Ternario Sancto*: viz. the Angelicall one: and the other is the fierce wrath out of the Centre of Nature, which is the Anger and [y] Severity of God.

[y] Or *ſharpneſſe.*

69. And *therefore* it is, that God manifeſteth his will to us, and ſetteth before Man Light and Darkneſſe, he may endeavour after which he will: And that wee might know, that God would have the ſoule into his holy Kingdome; he affordeth us *Teaching* and *Inſtruction*, and ſheweth us the way to Life; [or Light]: he ſtirreth up by his Spirit *highly worthy Teachers, who are the Light of the world*, that Men might beware of his Anger and fierce wrath, and not [z] awaken it in themſelves.

[z] Or, *ſtirre it up.*

70. For the Anger muſt indeed be in every Life; [as the Gall in living Creatures], but where the love and meekneſſe prevaileth over it, *it is not manifeſted* in Eternity, but is onely a cauſe of the Life;

Life; for in the Love, the Anger maketh the great exulting Joy and Paradiſe. The Anger [or *Mars*] in the Kingdome of God is the Great Wonderous Joy, where *nothing of the Anger* is perceived. As Weeping and Laughing come from one place, and the Weeping is turned into Joy: after ſuch a manner is it with the Love and Anger of God.

71. *Therefore it is*, that Chriſt ſo earneſtly teacheth us, Love, Humility, and Mercifullneſſe; and the cauſe why God is become Man, is for our *Salvation and happineſſe ſake*, that wee ſhould not turne back from his Love: God hath ſpent his Heart, that wee might be his Children, and remaine ſo Eternally: when there was no Remedy neither in Heaven, nor in this world, then he Moved himſelfe *for Mans ſake*, that he might be delivered from the Devill, and from his Anger: [into which he was fallen in *Adam*].

72. Therefore dearely beloved Children, *doe not* ſo *rejell* and caſt from you, the Love and Grace of God, elſe you will lament it in Eternity: for *after* this Time [of the Temporary Life] there is no more Remedy or helpe: Pray learne Divine Wiſdome, *and learne to know what God is*; and doe not Imagine or ſet an Image of any thing before you, thinking God to be an Image any way but in Chriſt: *wee live and are in God, wee are of his* [Eſſence or] *ſubſtance* [or Beeing] wee have Heaven and Hell in our ſelves. What wee *make* of our ſelves, that wee *are*; if wee make of our ſelves an Angell in the Light and Love of God, in Chriſt, wee are ſo: but if wee make of our ſelves, a fierce, angry, falſe and wicked, haughty, flying Devill, which flieth aloft above all Love and Meekneſſe, in meere Covetouſneſſe, greedy hunger and thirſt: then alſo wee are ſo: for after this Life, *it is otherwiſe with us there*, then heere; what the ſoule heere imbraceth, that it hath there; and ſo though the outward breaketh in Death, yet the will retaineth that imbraced thing in its ſource [or property] and that is its * ſuſtenance: but how that will ſubſiſt before the Paradificall ſource and dominion of God, and before his Angells, *you your ſelfe may conſider*: wee would have it faithfully ſet before you *, as it is given to us. [for that purpoſe].

* *Food or recreation.*

* *For a warning.*

The

The Fifteenth Chapter.

Of the mixed World, and its wickedneſſe; as it now ſtandeth, and as it Exerciſeth its Dominion at preſent.

A Glaſſe wherein Every one may ſee themſelves, and may try what Spirits Childe they are: Out of the Seale *of the* Wonders.

1. CHriſt ſaith, *Matth. 23. O Jeruſalem, Jeruſalem! how oft would I have gathered thy Children together as a* [a] *Hen gathereth her Chickens under her wings, and you would not: O Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee, &c.* Alſo, *wee have piped unto you, and you have not danced, &c. What ſhould I doe more to this ſtiffenecked People, who will not ſuffer my Spirit to reprove them.* Alſo, *their Mouth is full of curſing and bitterneſſe; the Poyſon of* [b] *Adders is under their Lips; they ſpeake meere deceit, and their hearts are never at unity. O how faine would I eate of the beſt Grapes: but I am as a Vine-dreſſer that Gleaneth: I had planted mee a Vineyard, but it bringeth forth nothing but ſoure Grapes: I am become ſtrange to my Mothers Children; they which eate at my Table, tread mee underfeete.*

[a] *Clock-Hen.*

[b] Or, *Aſps.*

2. Thus the Mother *then* complained of the wicked children of Men: but what ſhall ſhee now doe in theſe preſent times? ſhee ſtandeth yet in great ſorrow & lamentation, and hath turned away her countenance from thoſe wicked Children, and will not have any of them that are in [c] that Garment: *Shee cryeth, and none heareth*; ſhee ſtandeth in great mourning and lamentation over the wickedneſſe of thoſe falſe unruly and perverſe Children: Every one runneth after the covetous Whore, *who is full of Blaſphemies and Abominations*; both the [d] Shepheard and the ſheepe doe ſo: it is a moſt Lamentable Time: and if it ſhould not be ſhortened, no man ſhould be ſaved.

[c] *Of filthy Luſt and wickedneſſe.*

[d] *Paſtour and People.*

3. It is *a Time*, which all the Prophets have propheſied of, and thou ſuppoſeſt it to be a Golden Time; but conſider thy ſelfe thou *blinde Man*, whither art thou Gone? Doſt thou *ſuppoſe* that this wickedneſſe and falſhood which thou practiſeſt is *the Ordinance* of God? Waite but a while, and you will ſoone ſee. It is the Time of *the laſt Seale*, wherein the Anger of God hath powred forth its Viols,

Viols, so that the Wonders of Hell come to Light, [that they may be knowne]. Let this be told you, wee have knowne it *in Ternario Sancto:* [or understood it in the Angelicall world, in the Heavenly Substantiality]..

4. For the Mother hath rejected * it; and will none of those Abominations any more; Shee is big with childe, and *bringeth forth a sonne in her old age,* which shorteneth the dayes of wickednesse. Let this be told you; whosoever persevereth and goeth on in wickednesse, shall have great shame thereof.

* *This wicked time or Generation.*

5. Is not the *little boy* (which runneth up and downe in his childish sport) *very full of the poyson, venome, and wickednesse of the Devill,* and doe not all vices and abominations stick in him: he is a † scorner, and blasphemer of God, a swearer, curser, lyer, and deceiver, very fit and *apt* to serve the Devill in all manner of shamefull filthinesse: scurrility and obsceneneſse is his best Latine or Eloquence, he knoweth how to mock, disgrace, and lay all manner of *aspersions* upon the simple; all manner of theevery, cheating *tricks*, and cousenage is fine Art with him; deceit, over-reaching and circumvention is his Glorious Boasting, they mock and deride poore people without any cause, he that feareth God is *by them* accounted a foole, and set as an Owle to be wondered at; This, *Parents* and Antient People see, and take delight and pleasure in it, that their children are so dextrous and *witty* in their *wantonnesse* and *waggery*: they are tickled at the heart with it, when they unhappily jeast at honest People; that which Old folkes dare not doe for shame, that they Teach the children, that *thereby* the lust of their hearts may be brought to passe; *all this the Devill teacheth them*; and so rideth in their hearts as Lord over body and soule.

† *Mocker or Scoffer.*

6. If any can but cozen and cheate his neighbour, despise, slander, and finde fault with him, and bereave him of his honour and goods, that is *the satisfying of their lusts*: all immodest wanton words and manners are held the best Art and *Courtship*; he that can laugh and jeere his neighbour out of countenance, is *Master upon the Place*: all these are the Devills Prancks and Tricks: and thus he leadeth the poore soule in his string, and Man understandeth it *not*.

7. Youth, both of the Male and female sex, learne first the Devills Trade, before they take any thing else in hand; disdainfull, malicious wantonnesse, is the *first work* they learne: and the Parents incourage their children in it, and hold it for a necessary worldly fashionable accomplishment.

8. *When* they are *growne up* a little, then the desire of beastiall unchastity is the *second work* they learne, which they call a trick of youth, and allure one another to it: thus youths give roome to the Devill,

Devill, at the first blossoming, to enter into the Heart, so that the Devill maketh his *nest* therein, and so catcheth one, with the abominations of another, the male with the female, and the female with the male.

9. If any *send a sonne to the Universitie*, to learne somewhat that is Good; that he may be serviceable to God, and usefull [g] in the world; then he learneth wantonnesse, bravery, Pride, suttlety, how to deceive the simple of their owne, and bereave them of their sweate, and contrive a cloake for it; saying, it is [h] his right by Law: *but that cloake is the Devills*, and the false deceitfull heart is *his Minister*. If he can speake a little Latine or forraine Language, then no simple Man is good enough for his company; his high-mindednesse flies aloft, the stinking Carcasse [which is but meate for Wormes] must be trimmed with Ribbands and bables; to goe a whoring, and deflouring Maids is *Courtship*: there are people that can behave themselves so finely, till they awaken the gnawing worme of Conscience in the heart of many a Mothers daughter.

[g] *To his Countrey.*

[h] Sua Jura: *Rights, Titles, Interests.*

10 And such are advanced in *the Churches* and *Universities*, and set up, for [i] *Shepheards of Christ*, and yet they have the Devill lodging in their heart: and so also they are promoted to worldly Government [or the *Civill Magistracy*] and then they Governe as their Guest in their heart will have it: Thus the *Superiour or Magistrate* worketh the greatest abominations, and the Inferiour learneth of him; He *inventeth* [k] tricks how he may with the appearance of Law, Justice, and Equity; get the Goods or Estate of the Inferiour to himselfe: Hee maketh Constitutions, Orders, and Statutes, and *saith they are for the publick Good*: he constraineth the poore and miserable to doe hard service, that he may satisfie his Pride and State: he crusheth the simple with harsh, cruell Language, he taketh away his sweate, and tormenteth his body: he maketh him *his very slave*, and though he hath no more but one soule of his owne, [no more then others] and is but a stranger and Pilgrim in this world, [yet he thinks] the needy must spend his sweate *wholly* in his service; there is no pittie nor release to be had from him: *His Dog* hath a better life then the poore needy soule under his roofe, and this he accounteth his Right and [l] Prerogative; whereas it is not at all grounded in Nature, *but onely in the Abysse*, where one forme or property plagueth, vexeth, and tormenteth the other, where the Life is its own Enemy. [and there it is grounded].

[i] *Pastours or Ministers.*

[k] *Tricks and slights of Law.*

[l] Or, *Priviledge*

11. This *the Inferiour learneth* from the Superiour, and so getteth his living also with suttlety and deceit, covetousnesse and knavery; for if he doe not use these things, he can hardly fill his belly in righteousnesse: and therefore *Reason perswadeth him*, that necessitie forceth him, that he must enhance his labour and commodities, and

Turn to Page 245

and there cometh the Devill with his [1]*Regiſter* or Catalogue, and readeth what it is,& ſheweth his right to it: and there it is directed to bow downe and lay hold on *the Wounds* and *Paſſion of Chriſt*: and heere it is neceſſary that the poore ſoule take hold on the Merits and Death of Chriſt, and wrap it ſelfe faſt therein, for out of theſe *ſwadling bands*, the Devill cannot pull the ſoule, nay he dareth not touch them: and heere the Devill muſt leave the ſoule, for Chriſt ſtandeth in the fire of the Fathers Anger, and is the *accompliſhment* of Obedience; and there the ſoule is brought into the *Ninth Forme*, into *the Tincture* of the Eternall Life; and there it is ſurrounded with the Majeſty of God; and the faire bleſſed Virgin (the Wiſdome of God) meeteth it, with her Garland of Pearles, and Croweneth the ſoule, as a heavenly Conquerour.

[1] Or, *Account*

54. What Joy is heere to the Angells of God, and what Joy the ſoule attaineth there, wee have *no Pen* to deſcribe it, nor in this world any *tongue* to Expreſſe it; Onely wee wiſh to the Reader and all Men, that they might themſelves have *experience* of it, for which cauſe wee goe about this Writing with much toyle and deepe labour.

55 For wee write what wee our ſelves have knowne, and have *ſeene with ſpirituall Eyes*; wee ſpeake it not to our owne boaſting, but that the Reader may know, that if he will *follow us*, what he is to expect from it; ſeeing he perceiveth, how the world maketh a Gazing ſtock of the children of God; But wee ſhall after *this ſhort Life* have full recompence: and moreover, this Garland is more delitious then this whole world: and though it be often covered and hidden from us, yet it dyeth not.

56. For as the rough winter hideth the budding and flouriſhing of the Earth, ſo that reaſon ſaith *all is Dead*; but when the Spring cometh, then it beginneth to bud and bloſſome againe; and ſo alſo it is with the Noble and faire Garland of Chriſt; when that ſpringeth againe, then it produceth *Lillyes without Number*, and every Spring, when the Minde is renewed in Chriſt, it multiplyeth *Tenfold*.

Of the Company and aſſiſtance of the Holy Angells.

57. As wee that are Men in this world, if wee be the children of God, *aſſiſt* and help one another in neceſſitie and diſtreſſe, and readily deliver one another from miſery and trouble: thus alſo it is in heaven, concerning the children of God, while the ſoule belongeth to the *fellowſhip* of Angells, they affect the company of honeſt,

vertuous, and chaſt Men, *that feare God,* and ſtand by them in neceſſitie: for the Scripture ſaith; *They are all Miniſtring Spirits, ſent forth for the ſervice of thoſe that are to inherite the Kingdome of God;* they often avert the fiery darts of wickedneſſe: what miſchiefe would the Devill often doe, if he were not oppoſed and hindered by the Throne-Princes of *the Legions*; how often would he terrifie and caſt men downe headlong to the ground.

58. But the Angells are our ſervants and keepers, if wee be *Chriſtians,* and not Beaſts; though indeed the Devill ſetteth upon Chriſtians moſt of all; how very often would many be drowned and killed by a fall, who yet receive wonderfull deliverance from *Angells:* they are ready about people, who ſing and ſpeake of God; they have great delight among little Infants, ſo that they many times manifeſt themſelves to an Infant, and play with it, if it be the childe of God.

59. How many Examples are there in the Scripture, of the Angells leading and conducting of the Children of God; Eſpecially the Example of *Tobiah:* though our Schoole-*Rabbies* will rather have it caſt out of the Bible [then beleeve it]: but conſider of the Three Angells with *Abraham*, and the two Angells with *Lot:* alſo how they have plainly foretold and declared the Conception of highly worthy Men, [as of *Iſaac, Jacob, Samuel, Samſon,* &c.] Eſpecially of *John* [the Baptiſt] and of *CHRIST:* conſider what was done at his *Birth* [to the Shepheards in the field] and to the [m] *Wiſemen of the Eaſt:* and at length to *Joſeph* [how he was directed] to goe with *Mary* and the *Babe* into *Egypt:* whereby wee may ſufficiently perceive their great carefullneſſe about us; for they are Gods *Miniſters*; he ſendeth them to conduct us, [through this valley of miſery, through this world of Thiſtles and Thornes] and to defend us from the Devill: O *how great joy* they have for *one* poore ſoule, when it is delivered from the ſnares of the Devill, yea more than for *Ninety Nine* righteous, as *Chriſt* ſaith.

m Or, *Magi.*

60. Therefore wee ſhould not ſo ſuddenly [n] deſpaire in adverſitie, when wee are in [o] neceſſitie, when wee often ſuppoſe, that the whole world is againſt us, yet the *Quire* or *Hoaſt of Angells, and the Spirit of God, are with us*; It is often with us as with the *Canaaniſh Woman,* ſo that wee cannot finde the Countenance of God; but wee muſt waite; for the prooſe and tryall muſt paſſe over the ſoule; the more Gold is Purified, the finer it is: ſo alſo the ſoule, the more it is brought into Triall, if it *hold out*, the fairer and brighter it is: and Gods aime is to have faire lovely children, and ſuch as are of underſtanding, and doe learne to diſcover [the deceits of] the old Devill.

n *Be dejected and diſcouraged.*

o *Streits and afflictions.*

61. But you muſt know, that the Angells are *very pure, chaſt, modeſt*

deſt Spirits, alſo *humble and friendly*, and are like to Infants, who know of no deceit or iniquitie, but what is [p] innate in them.

[p] Or, *Generated.*

62. Now whoſoever will enjoy the company and aſſiſtance of Angells [q] muſt *not* be a *Luſtfull Bull* or Heifer, or a *laſcivious wanton Venus*, or have a falſe wicked minde, which day and night ſtudieth nothing but cunning tricks and deceit, how to get money and wealth: neither muſt alwayes dabble and ſwimme in the worlds back-biting, ſcoffing Jeſts and conceits, and tickle and feed the ſoule with them, in which the world uſeth to provoke one another, and to [q] take exceptions one at another; No, *no Angell will ſtay* with ſuch Men, but the black Devill, who poſſeſſeth the Hearts of theſe Men, ſo that they *take pleaſure* in wickedneſſe.

[q] Or, *finde fault and ſtirre up malice.*

63. Whoſoever will have the aſſiſtance of Angells, need not call upon them or pray to them; for they *accept not* of that honour, they give all honour to God, but [he] ought onely to turne away from uncleanneſſe of Heart, and enter through *true Repentance* into Gods will, and continually *put away* evill thoughts and [r] influences; he muſt continually incline his will to God [and Goodneſſe] and *pray to God for the guidance of his holy Spirit.*

[r] *Influxes and Inſtigations.*

64. And though the Devill hold faſt, and will not let goe, and doth lay open his uncleanneſſe before him, there is no better courſe to be taken, then to leave all his uncleanneſſe and filthineſſe upon the Devills neck, and winde himſelfe out from it, in ſpite of all [Carnall] Reaſon, and caſt himſelfe in humility into Gods will, and commit himſelfe to it, and leave all doubting to the Devill, (*for that is his lodging*) and he muſt conſider that it is a great ſinne to *continue in doubting*; he ſhould conſider, that *doubting* is the Devills Band wherewith he holdeth the ſoule faſt; When any Mans uncleanneſſe meeteth him and repreſenteth it ſelfe before him, ſo that the ſoule *can receive no* ſtrength; that is *not* Gods hardening [of the Heart], but the Devill wrappeth himſelfe about the ſoule, and will not let the ſoule come to the light, that it may receive ſtrength and vertue; and there the words and promiſes of Chriſt, with his bloud-ſhedding, ſuffering and Death, is a *ſoveraigne Medicine*; when the ſoule wrappeth it ſelfe up in them, and leaveth all its uncleanneſſe upon the Devills neck, that *is poyſon* to the Devill, which maketh him faint and feeble; and ſo the ſoule then preſſeth forth into the Light of God, and *receiveth* ſtrength and vertue; and there it muſt earneſtly enter into humility, and *then* it treadeth upon the Devills Head, and deſtroyeth his Hell; and *then* the Angells aſſociate with that Man, and have Great Joy, that the Devill is overcome, who entended to be God and Creatour in the ſoule.

65. But a ſoule in Chriſt muſt be a continuall [s] Warriour, and although the Devill cannot get poſſeſſion of the ſoule, yet he ſtill holdeth

[s] *Souldier, Champion, or Reſiſter.*

holdeth it before the *uncleane forbidden Tree*, that it ſhould, *taſt of unchaſtity, iniquity, lyes and deceit, of Anger and Envy*: and if he can bring it to paſſe, that the ſoule *let in* the evill luſt and deſire into it ſelfe; O how doth he hide and cover it? how doth he ſtrow ſugar upon it? and if he ſhould once draw it into *Venus's* Heaven, he will ſpare no paines to get his [t] fortreſſe againe. For the Devill is *never better at eaſe, then in Man*, for there he can be Lord of this world, and performe his work, and accompliſh his will; which he cannot doe, [u] in the ſpirit of this world, without Man; for his Kingdome is not in the outward Dominion of this world, but in the inward, *in the Roote in the Abyſſe*.

[t] *His Fort of Prey in the ſoule againe.*

[u] In Spiritu Mundi, Extra Hominem.

66. He can doe nothing in this world, in the Externall [part], unleſſe the *Turba Magna* in the wrath of God, be kindled, and there he is buſie, eſpecially when the Elements are kindled [or inflamed] with Tempeſtuous ſtormes [of thunder and lightning]; and then if the Anger of God, burneth therein, there he is a buſie *Executioner*; if he could ruine the whole world, he would doe it; but he hath no further roome, then the fierce wrath in the *Turba* affordeth him; *The* [x] *Turba is his Maſter*, he is but a Jugler and deſtroyer, ſo far as the Anger in the *Turba* is kindled.

[x] *Plague, Vengeance, and Deſtruction.*

67. Know alſo, that the Devill often ſtriveth and fighteth with the Angells; and when the ſoule is *careleſſe* and ſecure, he ſetteth upon it ſtrongly: but he is held off, that he cannot doe what he will; but ſo ſoone as the ſoule *Imagineth*, and is captivated by the *Luſt*, [like *Adam* and *Eve*] then the Devill overcometh; but then againe ſo ſoone as the ſoule *caſteth away* that evill Luſt [and entereth into Repentance] then he is driven away by the Angells.

68. And there is a continuall ſtrife about *the ſoule of Man*; God deſireth to have it; the Devill alſo would have it; and the cauſe of this is, that the *two Kingdomes* doe *part* in the Groſſe: the one is the Love of God, the Kingdome *in Ternario Sancto*: viz. the Angelicall one: and the other is the fierce wrath out of the Centre of Nature, which is the Anger and [y] Severity of God.

[y] Or, *ſharpneſſe.*

69. And *therefore* it is, that God manifeſteth his will to us, and ſetteth before Man Light and Darkneſſe, he may endeavour after which he will: And that wee might know, that God would have the ſoule into his holy Kingdome; he affordeth us *Teaching* and *Inſtruction*, and ſheweth us the way to Life; [or Light]: he ſtirreth up by his Spirit *highly worthy Teachers, who are the Light of the world*, that Men might beware of his Anger and fierce wrath, and not [z] awaken it in themſelves.

[z] Or, *ſtirre it up.*

70. For the Anger muſt indeed be in every Life; [as the Gall in living Creatures], but where the love and meekneſſe prevaileth over it, *it is not manifeſted* in Eternity, but is onely a cauſe of the Life;

Life; for in the Love, the Anger maketh the great exulting Joy and Paradiſe. The Anger [or *Mars*] in the Kingdome of God is the Great Wonderous Joy, where *nothing of the Anger* is perceived. As Weeping and Laughing come from one place, and the Weeping is turned into Joy: after ſuch a manner is it with the Love and Anger of God.

71. *Therefore it is*, that Chriſt ſo earneſtly teacheth us, Love, Humility, and Mercifullneſſe; and the cauſe why God is become Man, is for our *Salvation and happineſſe ſake*, that wee ſhould not turne back from his Love: God hath ſpent his Heart, that wee might be his Children, and remaine ſo Eternally: when there was no Remedy neither in Heaven, nor in this world, then he Moved himſelfe *for Mans ſake*, that he might be delivered from the Devill, and from his Anger: [into which he was fallen in *Adam*].

72. Therefore dearely beloved Children, *doe not* ſo *reject* and caſt from you, the Love and Grace of God; elſe you will lament it in Eternity: for *after* this Time [of the Temporary Life] there is no more Remedy or helpe: Pray learne Divine Wiſdome, *and learne to know what God is*; and doe not Imagine or ſet an Image of any thing before you, thinking God to be an Image any way but in Chriſt: *wee live and are in God, wee are of his* [Eſſence or] *ſubſtance* [or Beeing] wee have Heaven and Hell in our ſelves. What wee *make* of our ſelves, that wee *are*; if wee make of our ſelves an Angell in the Light and Love of God, in Chriſt, wee are ſo: but if wee make of our ſelves, a fierce, angry, falſe and wicked, haughty, flying Devill, which flieth aloft above all Love and Meekneſſe, in meere Covetouſneſſe, greedy hunger and thirſt: then alſo wee are ſo: for after this Life, *it is otherwiſe with us there*, then heere; what the ſoule heere imbraceth, that it hath there; and ſo though the outward breaketh in Death, yet the will retaineth that imbraced thing in its ſource [or property] and that is its * ſuſtenance: but how that will ſubſiſt before the Paradificall ſource and dominion of God, and before his Angells, *you your ſelfe may conſider*: wee would have it faithfully ſet before you *, as it is given to us. [for that purpoſe].

* *Food or recreation.*

* *For a warning.*

The

The Fifteenth Chapter.

Of the mixed World, and its wickedneſſe; as it now ſtandeth, and as it Exerciſeth its Dominion at preſent.

A Glaſſe wherein Every one may ſee themſelves, and may try what Spirits Childe they are: Out of the Seale *of the* Wonders.

1. CHriſt ſaith, *Matth. 23. O Jeruſalem, Jeruſalem! how oft would I have gathered thy Children together as a* [a] *Hen gathereth her Chickens under her wings, and you would not: O Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee, &c.* Alſo, *wee have piped unto you, and you have not danced, &c. What ſhould I doe more to this ſtiffenecked People, who will not ſuffer my ſpirit to reprove them.* Alſo, *their Mouth is full of curſing and bitterneſſe; the Poyſon of* [b] *Adders is under their Lips; they ſpeake meere deceit, and their hearts are never at unity. O how faine would I eate of the beſt Grapes: but I am as a Vine-dreſſer that Gleaneth: I had planted mee a Vineyard, but it bringeth forth nothing but ſoure Grapes: I am become ſtrange to my Mothers Children; they which eate at my Table, tread mee underfeete.*

[a] *Clock-Hen.*

[b] Or, *Aſps.*

2. Thus the Mother *then* complained of the wicked children of Men: but what ſhall ſhee now doe in theſe preſent times? ſhee ſtandeth yet in great ſorrow & lamentation, and hath turned away her countenance from thoſe wicked Children, and will not have any of them that are in [c] that Garment: *Shee cryeth, and none heareth*; ſhee ſtandeth in great mourning and lamentation over the wickedneſſe of thoſe falſe unruly and perverſe Children: Every one runneth after the covetous Whore, *who is full of Blaſphemies and Abominations*; both the [d] Shepheard and the ſheepe doe ſo: it is a moſt Lamentable Time: and if it ſhould not be ſhortened, no man ſhould be ſaved.

[c] *Of filthy Luſt and wickedneſſe.*

[d] *Paſtour and People.*

3. It is *a Time*, which all the Prophets have propheſied of, and thou ſuppoſeſt it to be a Golden Time; but conſider thy ſelfe thou *blinde Man*, whither art thou Gone? Doſt thou *ſuppoſe* that this wickedneſſe and falſhood which thou practiſeſt is *the Ordinance* of God? Waite but a while, and you will ſoone ſee. It is the Time of *the laſt Seale*, wherein the Anger of God hath powred forth its Viols,

Viols, so that the Wonders of Hell come to Light, [that they may be knowne]. Let this be told you, wee have knowne it *in Ternario Sancto:* [or understood it in the Angelicall world, in the Heavenly Substantiality].

4. For the Mother hath rejected * it; and will none of those Abominations any more; Shee is big with childe, and *bringeth forth a sonne in her old age*, which shorteneth the dayes of wickednesse. Let this be told you; whosoever persevereth and goeth on in wickednesse, shall have great shame thereof. * *This wicked time or Generation.*

5. Is not the *little boy* (which runneth up and downe in his childish sport) *very full of the poyson, venome, and wickednesse of the Devill*, and doe not all vices and abominations stick in him: he is a † scorner, and blasphemer of God, a swearer, curser, lyer, and deceiver, very fit and *apt* to serve the Devill in all manner of shamefull filthinesse: scurrility and obscenenesse is his best Latine or Eloquence, he knoweth how to mock, disgrace, and lay all manner of *aspersions* upon the simple; all manner of theevery, cheating *tricks*, and cousenage is fine Art with him; deceit, over-reaching and circumvention is his Glorious Boasting, they mock and deride poore people without any cause, he that feareth God is *by them* accounted a foole, and set as an Owle to be wondered at; This, *Parents* and Antient People see, and take delight and pleasure in it, that their children are so dextrous and *witty* in their *wantonnesse* and *waggery*: they are tickled at the heart with it, when they unhappily jeast at honest People; that which Old folkes dare not doe for shame, that they Teach the children, that *thereby* the lust of their hearts may be brought to passe; *all this the Devill teacheth them*; and so rideth in their hearts as Lord over body and soule. † *Mocker or Scoffer.*

6. If any can but cozen and cheate his neighbour, despise, slander, and finde fault with him, and bereave him of his honour and goods, that is *the satisfying of their lusts*: all immodest wanton words and manners are held the best Art and *Courtship*; he that can laugh and jeere his neighbour out of countenance, is *Master upon the Place*: all these are the Devills Pranckes and Tricks: and thus he leadeth the poore soule in his string, and Man understandeth it *not*.

7. Youth, both of the Male and female sex, learne first the Devills Trade, before they take any thing else in hand; disdainfull, malicious wantonnesse, is the *first work* they learne: and the Parents incourage their children in it, and hold it for a necessary worldly fashionable accomplishment.

8. *When* they are *growne up* a little, then the desire of beastiall unchastity is the *second work* they learne, which they call a trick of youth, and allure one another to it: thus youths give roome to the Devill,

Devill, at the first blossoming, to enter into the Heart, so that the Devill maketh his *nest* therein, and so catcheth one, with the abominations of another, the male with the female, and the female with the male.

9. If any *send a sonne to the Universitie*, to learne somewhat that is Good, that he may be serviceable to God, and usefull [g] in the world; then he learneth wantonnesse, bravery, Pride, suttlety, how to deceive the simple of their owne, and bereave them of their sweate, and contrive a cloake for it; saying, it is [h] his right by Law: *but that cloake is the Devills*, and the false deceitfull heart is *his Minister*. If he can speake a little Latine or forraine Language, then no simple Man is good enough for his company; his high-mindednesse flies aloft, the stinking Carcasse [which is but meate for Wormes] must be trimmed with Ribbands and bables; to goe a whoring, and deflouring Maids is *Courtship*: there are people that can behave themselves so finely, till they awaken the gnawing worme of Conscience in the heart of many a Mothers daughter.

10. And such are advanced in *the Churches* and *Universities*, and set up, for [i] *Shepheards of Christ*, and yet they have the Devill lodging in their heart: and so also they are promoted to worldly Government [or the *Civill Magistracy*] and then they Governe as their Guest in their heart will have it: Thus the *Superiour or Magistrate* worketh the greatest abominations, and the Inferiour learneth of him; He *inventeth* [k] tricks how he may with the appearance of Law, Justice, and Equity; get the Goods or Estate of the Inferiour to himselfe: Hee maketh Constitutions, Orders, and Statutes, and *saith they are for the publick Good*: he constraineth the poore and miserable to doe hard service, that he may satisfie his Pride and State: he crusheth the simple with harsh, cruell Language, he taketh away his sweate, and tormenteth his body: he maketh him *his very slave*, and though he hath no more but one soule of his owne, [no more then others] and is but a stranger and Pilgrim in this world, [yet he thinks] the needy must spend his sweate *wholly* in his service; there is no pittie nor release to be had from him: *His Dog* hath a better life then the poore needy soule under his roofe, and this he accounteth his Right and [l] Prerogative; whereas it is not at all grounded in Nature, *but onely in the Abysse*, where one forme or property plagueth, vexeth, and tormenteth the other, where the Life is its own Enemy. [and there it is grounded].

11. This *the Inferiour learneth* from the Superiour, and so getteth his living also with suttlety and deceit, covetousnesse and knavery; for if he doe not use these things, he can hardly fill his belly in righteousnesse: and therefore *Reason perswadeth him*, that necessitie forceth him, that he must enhance his labour and commodities, and

[g] *To his Countrey.*

[h] Sua Jura: *Rights, Titles, Interests.*

[i] *Pastours or Ministers.*

[k] *Tricks and slights of Law.*

[l] Or, *Priviledge*

and muſt wreſt from his neighbour, his ſweate againe, without love and righteouſneſſe, that he may but fill his belly; he learneth from his ſuperiour to Gurmondiſe and Pamper his body, and *live a beaſtiall life*. What the ſuperiour ſpendeth in a *Courtly ſtately* faſhion, that the inferiour ſpendeth in a Beaſtly ſwiniſh faſhion, and manner of life: thus one wickedneſſe effecteth another, *and the Devill remaineth Prince on Earth over body and ſoule.*

12. How wilt thou be able to ſubſiſt, when God in his Zeale, or Jealouſie, ſhall Judge the ſecrets of Mankinde? *when the cauſe of every thing will appeare*, why that or the other thing came to be Evill: and there every ſoule, will cry out of thoſe that lead it aſtray, and curſe them; Every thing will have *its cauſe* appeare before it, and the ſoule will feele it in its Conſcience: where then will you ſuperiour remaine, when your inferiour ſhall cry out and ſay, *woe be to you*, in that you have forced him to ſuch wicked courſes, and that you have bereaved him of his ſweate, and conſumed his goods and labours in *Idleneſſe and Wantonneſſe*: how will you give an account of your *Office*, into which you are put, wherein you ſhould ſtop unrighteouſneſſe, and hold the wicked in *awe* by reproofe and Puniſhment: and you have not regarded his wicked courſes, that you might prevent and hinder them, but have onely looked after your covetouſneſſe, how you might *bereave* him of his ſweate: you have not ſought his ſoules Good, but his ſweate and labour; he might elſe doe what he would: and beſides, you have given an Evill Example to him, ſo that he hath looked upon your courſes, and made it his *Patterne*. Curſing, blaſpheming, threatning, daring,* furlineſſe hath been your faſhion, and that he hath learnt of you, and hath ſo conſtantly reproached the Name of God; which you have *not* regarded, you have onely looked after his money, and *not* after his ſoule.

* Or, *provocations to wrath and malice.*

13. And now when the ſevere Judgement of God ſhall appeare, and that every work ſhall be manifeſted in the fiery Eſſences, where then *all ſhall be tryed in the fire*: What thinke you? Shall not all ſuch works remaine in the Eternall Fire? and there will the poore ſoule cry out upon your ungodly curſed deeds, words and works: and one will curſe and wiſh all Evill to the other, for being the cauſe of ſuch Evill to him, and the ſource or property of fallhood and wickedneſſe will riſe up in the ſoule *and gnaw it*, that, for ſo ſhort and empty vanity, *voluptuouſneſſe*, and falſe luſt, it hath fooled away ſuch great Eternall Glory.

14. All manner of reproachings, all ſlanders, all ſcoffings, all Covetouſneſſe, Pride and Deceit, ſhall riſe up in the ſoule, and one ſource [or property] ſhall continually kindle and gnaw the other, which hath *given cauſe* to the ſtirring up of the other, and the ſoule

will think, if these abominations were *not* in thee, *thou mightest attaine* Grace; and when it shall behold and consider it selfe, it will finde how one abomination hath generated another, and will see that it selfe is a *meere stincking abomination* in the presence of God: and there it will cast it selfe down in the source of anguish into the Centre of Nature, and curse God, that he hath made it *a Soule*; and the deeper it desireth to plunge it selfe, the deeper it falleth, and yet must continue in the place of its abominations, it cannot goe from thence for the hellish *Matrix* holdeth it, and it must thus feed it selfe with anguish, cursing, abominations and bitternesse, and even *with that* which its heart hath done heere [in this life] wherein at length it despaireth, and that is its Eternall food.

15. All Earthly food and lust passeth away at the End of Dayes, and it returneth againe into the *Ether*: but the *will* remaineth standing Eternally, and the *desire* in the will.

15. Therefore yee *Parents* and *children*, yee *Superiours* and *Inferiours*, Observe! yee have filled the Mother of Nature full with abominations, the fierce anger of God is at hand, the Last Judgement is at the Doore, God will purge the Earth with fire, and give every one his wages, the Harvest cometh, this *Garment* will remaine no longer, every [m] thing will be gathered into its Barne; He that will not take counsell, let him take his course, he will finde by *wofull Experience*, what the *Seaventh Seale* [n] at the *Centre* bringeth with it.

[m] Or, *property.*

[n] Or, *at its End.*

17. When Reason looketh all about and considereth, *it saith*; I see not yet that it is otherwise then it was in former Times; moreover, the world was alwayes good and bad, *as Histories relate*: Also a man must take such courses, else he will be accounted a foole and an Owle in the world, *and must starve and perish for hunger.*

18. If I doe not give my children leave to learne the manners and fashions of the world, then they would be *despised* and scorned of every body: and if I my selfe did not carry it out with state, loftinesse, and stourneſſe, I should not be *regarded*: and if I must have credit, I must use some cunning to get it: for with truth, love, and righteousnesse, I shall not attaine it: I must therefore doe as other People doe, and then I may be able to live *amongst them*: must I needs be made the foole of all the world? though indeed I commit Sinne, yet God is Gracious and Merciful; and hath not Christ slaine Sinne, and Death on the Crosse, and taken away the Power of the Devill? I shall *one day* Repent well enough, & be saved.

19. This is the Rule of the world which the *Superiour* and *Inferiour* goe by; also [o] the *Shepheard* and the *Sheepe*: Christs sufferings must be a cover for their wickednesse: Every one will be a Christian under the Cover of Christ, when the poore soule, sitteth a whoring

[o] *Pastour.*

whoring with the Devill; if one doe but *say* with the mouth he is a Christian, and yet covereth his wickednesse with the purple Mantle of Christ, *all is well*: thus wee are brave Lip-Christians under the Mantle of Christ, but in the heart we have the Antichristian Whore sitting as a Guest.

20. O yee *false Shepheards* of Christ, who goe into the sheepfold at your theevish back doore, why doe you cover your wickednesse with Christs sufferings and death; doe you thinke Christ was wicked? Seeke the Centre of Nature, and shew people the Abysse that is in their Heart, shew them the snares of the Devill, wherewith wee lye bound, that they may *not esteeme* cursed worldly things; but that they may learne to strive against flesh and blood, against the Devill, and against the hypocriticall life and conversation, that they may goe forth from the Devills high-mindednesse into righteousnesse, *into Love and Humility*.

21. The suffering of Christ is profitable to none unlesse they *turne* from their false evill purposes, and repent, and enter into the Covenant of God, and to these it is very Effectuall. The Hypocrites use this for a *shew*, that they may be *called* Christians; but thereby they take the Name of God in vaine, and must give a strict account thereof.

22. O yee *Antichristian Shepheards* of the [p] New Order, who use the suffering of Christ with false hypocrisie, *to please Men*, for their favour, and for your Idoll the Bellies sake, to cover over the hypocrite and false [q] *deceiver*, who is but a shew-Christian: how will yee be able to answer it, when Christ will require his sheepe at your hands, and you have wittingly and willingly, under his purple Mantle, covered Wolves, in whom the Devill dwelleth? why doe you not *crack* the Nut-shell wherein the Kernell and Heart lyeth, and tell the *Superiour* as well as the *Inferiour* of his abominations? Are yee Christs Shepheards? why doe you not then as Christ did, who set the Truth before the Eyes of *every one*; he reproved and healed, not for Mans favour and respect, but according to the will of his Father: and so ought Christs Shepheards to doe also.

[p] *Made in the New way of Ordination.*

[q] Or, *Impostor.*

23. O deare Reason, thou walkest wisely in the Paths of this world, in what concerneth *the outward Body*: but where lyeth the poore soule? the soule is not at home in this body, that is not its Eternall [r] Native Countrey; what will it avayle thee to enjoy Pleasure *for a little while* with Eternall shame and Torment? Or why dost thou suffer thy children to have their wills, to follow fashions and bravery, for a *little while in this world*: and takest delight therein, when they scorne the miserable and needy; and shalt loose them hereafter Eternally? thou thinkest thou lovest them, and doest well for them; when the world commends their cunning and bra-

[r] *Inheritance, or Patrimony.*

very, falshood and wickednesse, that commendation delighteth thee, but the Devill accepteth and receiveth it as belonging to him, and *thou art the Murtherer* of thy children, thou art their greatest Enemy: for children looke upon their Parents, and when their untoward tricks please their Parents, then they follow them the more, and grow the more [f]audacious in them. At the Last Judgement day, they will cry out of their Parents, that they have *not* rebuked their *wantonnesse*, and ungodly life, and brought them up *in modesty and in the feare of God.*

[f] *Bold, sturdy, and stout in them.*

24. If you love your life, and your Children, then loose them as to the wickednesse of this world, that they may not be, nor converse therein; and then you shall finde them, together with your life, in Heaven againe; as Christ teacheth us: saying; *He that loveth his* [t]*life shall loose it: but he that looseth his life, goods, and honour for my sake, shall finde it in the Kingdome of Heaven*; Also, *when the world despiseth, persecuteth, and hateth you for my sake: then rejoyce: for your recompence is great in the Kingdome of Heaven.* Also; *What will it profit a Man to have all temporall honour and pleasure, and loose his owne soule:* whereas this life continueth but for a Moment, in comparison of the Eternity.

[t] τὴν ψυχὴν αὐτοῦ. Animam suam, *his soule.*

25. Deare children in Christ, let every one have a care in what soyle he groweth: you must not expect any better time of life to repent in, *but to day*, while the voyce of God soundeth, let every one enter into himselfe, and search himselfe, let none regard the *broad way* of this world, for it leadeth into the Abysse to all Devills, but the way to the Kingdome of Heaven is very *narrow and strait*, he that will set into it, must not deferre nor linger out the time till the Devill barreth up the Doore: he must not regard the course of the world, he must goe directly into himselfe, and [*]seek himselfe; the time will come, that he will think, that he is *alone* in this way, but God hath alwayes his seaven Thousand with *Eliah*, whom he knoweth not of.

[*] Or, *search.*

26. For a sincere Christian doth not *wholly* know himselfe, he seeth nothing but his [u]*vices*, in which the Devill striveth against him, they are continually before him; but in this world he knoweth not his [x]*Sanctity:* for Christ hideth such people under his Crosse, so that the Devill doth not see them. Therefore *be watchfull and sober, and resist the subtle Devill*, that yee may live Eternally.

[u] *And unto-wardnesse*

[x] Or, *Holinesse.*

The

The Sixteenth Chapter.

Of Praying and Fasting, and Due preparation to the Kingdome of God.

What Praying is, and bringeth to Effect: What the Power of it is, and what the finall use and benefit of it is.

1. TO the Instruction and Comfort of the sincere simple Christianity, and for a constant awakening of our selves, that wee might be found worthy *to heare* the voyce of the Noble Bridegroome, who calleth his Bride, and will bring her home!

A very lovely Gate.

2. A hungry Spirit that is weary and faint, is desirous of the Still Meeknesse and Rest, that it may goe forth from the [a] source of the Driver, and may satiate it selfe with meeknesse and stillnesse, and so with that which is the desire of its Life, whereby it may *susteine its body*.

[a] *Swindge or power.*

3. Thus my dearly beloved Minde; thou art generated out of the Eternall Still meeknesse: and wert (*before the time of this world,*) in the Wisdome of God: [in the Eternall Virgin]: the Meeknesse of the Love of God, was thy source [or property] and thou wert a fruitfull [b] Raine in thy Still Eternall Mother, [the Eternall Nature], where thou wert *not yet created a Spirit*: Consider thy selfe, how great unquietnesse thou art now in: thou art immeasurably hungry, thou alwayes thirstest after *the food*, and source [or property] of thy Mother: O that the Time of Refreshment were come: this doth the poore soule wish and pant after: one day cryeth to another, the Morning cryeth to the Evening, and the Night longeth after the Day, and there is *no* place nor *rest* (from the [c] Driver) for the poore soule, the Driver taketh hold of its very Throat: and though it hide it selfe, yet it findeth no place nor rest free from the source [or property] of its Driver; he driveth it further and further, till it findeth *the bosom* of its Mother, where it layeth downe its selfe, and is as one that is escaped * in a great Battle, who dareth not lift up his head for feare of the Enemy.

[b] Or, *shower.*

[c] *Persecutor, or Tormentor.*

* *With his life among the slaine.*

4. My

4. My deare Children in Chriſt, and all yee that have given up your ſelves *in Chriſt*, to the Kingdome of Heaven, yee Elect in Chriſt; thus it is with our ſoules, our ſoules ſtick in ſuch great unquietneſſe; and as it is with *a Souldier* in a fight, who is continually in expectation of Death, where the Enemies preſſe upon him on every ſide, and ſtrike at him, and continually deſire *his Death*: or as it is with one that is *fallen* into a Deepe Sea, and ſwimmeth there, and ſeeth no ſhore, and continually *expecteth* Death, where the water goeth into his Mouth: who ſigheth and deſireth help from above. Or like one that is falling into a *Deepe Pitt*, where no help is diſcerned, who alſo expecteth help from above.

5. So it is alſo with the poore ſoule, it is fallen into a dark *Dungeon*, and ſwimmeth in a dangerous and deepe water, where it is encompaſſed with Enemies on every ſide, who all ſtrike at it; Every one would murther it; and it *ſeeth no help* about it, if it ſearch through its body, through its fleſh and bloud, alſo through marrow and bones, it findeth they *all* are its Enemies, which leade it unto the *Abyſſe*.

6. The *ſpirit of this world* (in fleſh and bloud) draweth it, and boweth it downe to the ground, in the Deepe of the waters, and continually deſireth to drowne it; for it would *onely* maintaine and Pamper the Beaſtiall Life.

7. So alſo *the Devill* draweth it mightily downe into the Abyſſe, and would faine throw it into the Eternall aking ſource [or Torment] of Hell: and if it reſiſt, he ſtriketh at it with the Anguiſh of Hell, that it ſhould deſpaire, and throw it ſelfe into the Abyſſe: and there it hath no helper with it, nor about it, nor can it diſcover any to appeare, *till* it raiſe it ſelfe upwards into the Love and Mercy of God, where then it muſt leave and *forſake* all whatſoever is in its houſe, and muſt winde quite through from it, as a ſpirit without ſubſtance, that is, it muſt goe forth with its will from *all its Thoughts*, and out from all its Minde, into the *Mercy* of God, into the firſt Originall [d] Mother, where it was *onely a ſeede* before the Creation of the world.

[d] *The Eternall Nature.*

8. And when it cometh thither, it findeth, that the *ſame Word*, which Created it, is become Man; into which it caſteth it ſelfe, and eateth of that humanity, as of a pure and new body, in which there is *no* ſource [or property] of *Enmity*, but onely a meeke, pure, deſirous Love, and there its will is [e] accepted of God, and the *Holy Ghoſt entereth into its will*, and bringeth to the poore captive ſoule, Heavenly Refreſhment and Comfort, ſo that it feedeth on the fleſh of the Eternall Word, of its Originall Mother, and drinketh of the Water of Eternall Life, *wherein*, before the world, *it* was onely a ſeede.

[e] Or, *received.*

9. There

9. There it *findeth* the place of its Reſt, and cooleth its flames therewith, and reſteth in the boſom of its Mother, for it *entreth* into the Land of the Living, and the Holy Ghoſt leadeth it out of Priſon, and it eateth at Gods Table, and ſitteth among the children of f Love. O how humble it is, that the Holy Ghoſt hath delivered it from the Strife of *Babell*, and then God hath a true obedient and humble childe of it. And *that* it is with the ſoules which preſſe forth out of this Sea of Miſery into God, or which with the Deliverance from the Earthly Life enter into God, and ſo are *releaſed* from the Driver [the Devill]. f *Gods Love.*

10. Since therefore it is *certainly* thus, and that wee have found out *the way*; wee will ſpeake what wee know, and teſtifie the Truth; For Chriſt ſaith; *My Father* g *will give the Holy Ghoſt to them that aske him for it: No ſonne asketh the Father for an Egge, and he offereth him a Scorpion in ſtead of it: or for Bread, and he giveth him a Stone, or for Fiſh, and he giveth him a Serpent: Aske and yee ſhall receive, knock and it ſhall be opened unto you,* ſaith Chriſt. g *Deſireth to give the Holy Ghoſt.*

11. When the Heart and Minde, and all the ſenſes or thoughts, reſolve *into a will* and purpoſe, that the ſoule will enter into the Mercy of God, and repent of its miſdeeds, and is reſolved to ſeeke after Love and Mercy: then it is ſaid; *Before they call, I have heard them:* as may be ſeene by *Daniel*, when the Angell ſaid to him; *When thou chaſtizedſt thy ſelfe, and didſt entend to pray for thy owne ſinnes, and the ſinnes of the People, I brought thy Prayer before God, and this command went forth.* Reade the Hiſtory of *Tobiah*, what Praying and faſting and due preparation for the Kingdome of God, is able to effect: briefly; the *whole Scripture* is full of ſuch examples.

12. Conſider *the Prayer of Chriſt*; how his humane ſoule in God the Father called, and awakened the *Verbum Domini* in *him*, when he would doe Great Wonders [or Miracles], eſpecially about *Lazarus*, whom he h raiſed from the Dead: Then he ſighed to his Father, and awakened the Centre of Nature and the Word in the Centre of Nature on the Croſſe of the Number Three: there the Holy Ghoſt, and the Word which the Holy Ghoſt then awakened, *went forth in his ſoule:* and then the ſoule of Chriſt thanked his Father, who had heard him, and ſaid in the power of the Word to Dead *Lazarus: Lazarus come forth:* and there they ſaw the power of the Word in the ſoule, that the Dead muſt ariſe: which Power the ſoule of Chriſt had opened and awakened with his knocking. h *Awakened from Death.*

13. You muſt know that *Lazarus* was awakened from *within*, and wee ſhall all at the Laſt Day heare the voyce of God i from *within* in the Centre of the ſoule: for the Word, with the Number Three, *dwelleth within it*, in the Centre on the Croſſe, and that ſoundeth i Ab intus.

ſoundeth forth outwards, and *raiſeth up the Body* of the Eſſences: For the ſoules of Men are all, as it were, *one ſoule*: for they are all propagated out of one onely ſoule: and therefore they will *all* heare the voyce of the Humane ſoule in Chriſt, and ariſe with their Bodies.

14. So then when wee pray to God, God heareth our ſoule in the Centre *in our ſelves*, that is, the ſoule preſſeth forth with its repenting will, out of the Centre of Anguiſh, out of the Abyſſe of Hell, and alſo out of the Spirit of this world, into the ſecond Principle into God, which is alſo in the ſoule: for all the *Three* Principles are in the ſoule, *viz.* the two Eternall, and the Corruptible, which maketh the Death of this world.

15. Underſtand us accuratly according to its high worth, thus: God the Father moveth not himſelfe [when thou Prayeſt] *the Holy Ghoſt* onely moveth himſelfe: though that indeed availeth not us neither; But the Word which hath created our ſoule is become Man, and that hath the Holy Ghoſt in it, and he goeth forth from the Father in the Word, and *meeteth* the calling Minde & Will, and [b] openeth himſelf from *within* outwards into the ſoule: For the outward Beaſtiall Body, is *not worthy* of the Holy Ghoſt, that he ſhould open himſelfe in it, though ſometimes it happened ſo to the Saints, that hee went forth of the ſoule into the Outward Principle; and then the body *Triumpheth*, and for very Joy knoweth not what is happened to it: but in the New body of the ſoule in Chriſt, when the ſoule attaineth the body of Chriſt, *in that* the Holy Ghoſt dwelleth.

[b] Or, *Manifeſteth, or revealeth.*

16. And ſo when the Devill cometh, and will ſet upon the ſoule from beneath, in the Firſt Principle, in the Centre of the firſt foure Formes to the ſource of the Fire, then the will of the ſoule preſſeth into the fleſh of Chriſt, into the *ſecond* Principle, inwards into it ſelfe, and there it is refreſhed and releaſed, and the Devill muſt goe downe: for that life doth not reliſh with him: yet he is ſo furious, that he ſetteth upon the ſoule, ſo often as he perceiveth it to be *ſecure and careleſſe*, or never ſo little burtheneth it ſelfe with falſhood and wickedneſſe: he *alwayes* ſeeketh an opportunity, wherein he might finde his *Neaſt* open [for him].

17. Therefore deare Children; *When yee Pray*, think not that God dwelleth a farre off from you, and ſo neither heareth you, nor ſeeth you; that is a falſe Conceit and Opinion. Indeed thoſe, who *will not* enter into God, thoſe that ſtick faſt in their Malice and Iniquity, and *retaine* wickedneſſe in their ſoule, thoſe indeed *are not heard*. Hee that cryeth to God that he would outwardly accept his words from him, and yet retaineth the Evill one in his ſoule, *he mocketh God*: God dwelleth not outwardly; for the outward is the Beaſtiall

Beastiall Starry Spirit: he dwelleth inwardly in himselfe; the outward Substance is onely a figure and similitude of God: Indeed it is of God, and generated out of the Inward Centre, and Expressed [or spoken forth] through the *Verbum Fiat*: but it is *not the substance* of the Number Three, which is a Substance and Spirit in the Trinity, above Nature, and yet dwelleth in Nature in it selfe, incomprehensible to Nature, as the Winde and the Light is not comprehended by the Fire, and yet are the spirit, brightnesse, and life of the Fire.

18. Therefore, when you will *pray*, put away the abominations out of your soule, and enter into your selfe, that is, you must loath the Abominations, and frame a will and purpose in your soule, that you will *not let* such abominations into you any more; also you must not suffer your will to stick in any [1] abomination, and despaire: for when you despaire, you sinck your selfe downe into the Abysse.

[1] *Lusts and unchastity.*

19. But consider, that it is the *deare will and pleasure of God*, that you presse earnestly and strongly through, and leave the Abominations to the Devill upon his neck, and come very humbly Praying, as a sinfull childe to God: he is the Father of the Lost sonne, you have vainly riotted and spent your beauty and righteousnesse, with the Devill, and with the *Antichristian Whore*, you are amongst the swine at *Babell*: and having lost your Goods, you eate graines and husks with the swine; you are naked and torne, and are not worthy to be called his sonne; Consider and Imagine this in your selfe, for it is true, and so come with true conversion out of the filth and mire of the swine, to our Antient Loving Father, *and pray for his Grace and Favour*, that he would but make thee as one of his hired servants in his Court: acknowledge to him thy evill deeds, and that thou art not worthy to be called his sonne. Behold deare soule, *Observe it*, it is the very pretious Truth.

20. When you thus enter into your selfe, and search out your abominations, and the husks of the Devill, and of the world, which you have so long devoured: and Consider of God and his Mercy, then *turne not againe into the Hogsty*, and say *not*, I am ashamed to come before my good old Father; I dare not come into his sight, for great shame and abomination: for I was a glorious sonne, and now am a naked Swineheard; but consider, that your Father taketh *more* care about you who are his lost Prodigall sonne, then you doe about his favour and love, which you have willfully trifled away.

21. Frame but a loving, humble, submissive, obedient will and purpose, *and come*, come away from the Swine, leave the husks to the world, let the Swine devoure them and feed themselves fatt: but enter you into your selfe, and knock at your evill Heart;

break in through the Doores and Gates: and though all ſwine cry, and Devills ſhould howle for their [m] Keeper; *yet come you* to your Father with any humble demeanour and words, you *need not* trouble your ſelfe about the *adorning* of them with accurate *Eloquence*; for though you have no more words then the Poore *Publican*, it is no matter, it lyeth not in them, but in an Earneſt *conſtant purpoſe* without ceaſing: and though Hell ſhould breake in pieces, and body and ſoule part aſunder, yet *ſtand ſtill*, and goe not forth againe out of the Doores of the Father.

[m] Or, *Herdſman.*

22. For as ſoone as you will *open* the Doore in your ſoule, and will goe out of the Mire, *towards* the Antient Father, that he doth but perceive that it is you his ſonne, and that you are returned to him, then he ſaith; *This is my ſonne which was Loſt*, for whom my heart was troubled, and is entred into the Humanity, into this world, and hath ſought him, and *now I have found him.*

23. And there he ſendeth the Holy Ghoſt *to meete* him, and falleth kindly about his Neck, and receiveth him with Joy, and for a token of his love, he putteth the Seale and the Ring of the Holy Trinity, in the ſuffering and death of Chriſt *on to the Hand* of the ſoule: and there he bringeth the bleſſed Virgin of his Wiſdome, the New Angelicall Garment (viz. *the fleſh of Chriſt*) and *putteth it on* to the ſoule; and all the ſervants of God, (*viz.* the Holy Angells in the Houſe of the Father) muſt rejoyce and be merry with the loſt ſonne; and there the Antient Father ſlayeth the fatted Calfe, and feedeth his ſonne at his Table, (of the Heavenly Subſtantiality) with *the power* and *with the fleſh* of his Obedient Sonne Chriſt, and giveth him to drink of the Water of Eternall Life, in the bloud of Chriſt, in the firſt Mother, out of which the ſoule hath been created; and there is Joy in Heaven among the Ninty-Nine Angells or holy ſoules, which are with God, that a deare brother *is come into their Society.*

24. And although the own [Invented] works of Holineſſe (*viz.* the *Elder ſonne*, who hath alwayes been buſie at home in the Antichriſtian houſe,) murmur and grumble at it (and boaſteth of his Obedience labour and toyle which he had taken in Hypocriſie) the Father regardeth not that; the *New ſonne* pleaſeth him better, then he that had continued in the Houſe: he thought that he alone was heire, that the Kingdome of Heaven belonged to him: he had merited it, and hath not gone out of the houſe; to him belongeth *the Keys* of the Treaſure; the other is but a Swineheard: All this doth not divert the Father, but he is merry with his ſervants the Angells and holy ſoules, and letteth him that was Angry (who would not rejoyce with his brother) *goe downe into the wrathfull Pit of the Devill*; and he is merry with his children. But ſeeing the

the Hypocrite is Angry, and despiseth the *Supper* of the Father, therefore he doth not tast of the Heavenly Joy.

25. Hearken you *Roman Pope*, and you *Roman* [n] *Emperour*, why are you angry with us poore lost sonnes in Germany, who goe in to our first true Father? Would he not faine have us? are you not our brother? wherefore then doe you grumble? Are you Pope in the House? then *have a care* that you be the Fathers obedient sonne, and rejoyce with the lost sonne, when he goeth out from Antichrist, to the Father: If you *will not* doe so, you must Eternally be angry, and shall have no joy with us [once] Lost, but [now] againe living children, to Eternity.

[n] Or, *Cæsar.*

26. O you Antichristian *Wolfe*, why are you Angry, when the Father receiveth a Swineheard for a deare childe, and Giveth him the Seale-Ring, the *Mysterium Magnum?* doe you think you doe right in it? though indeed you are borne of an *Academie* [or from an *University*] and the Swineheards [are borne] in the field among the swine, as you account them: yet *in them* the greatest Wonders are awakened [or manifested] above your Hypocriticall Reason: looke to it, Rule well in the house of your *Academie*; wee heard a Watch-man say; [o] leave off; *The City Babell is fallen*; see that you be not *taken* in Babell: for it burneth in the Fire: the *Turba Magna* will spew it out, there is no other Remedy or Counsell, but for all to goe, together with the Swineheard, to the Father, and pray to him for Grace; else you will be faine *to try by wofull Experience*, what this Pen hath written, and out of what Spirit it did flow and was revealed.

[o] *That the Contentions, Janglings, and Disputations may cease.*

27. When Christ drave the Devill out of the *Lunatick* that was possessed, his Disciples said to him: *Master, why could not wee drive him out?* Then said Christ; *This kinde doth not goe out but by* Fasting *and* Prayer.

28. Deare children, brethren and sisters, be advised, for the kinde Love of the God the Father in his heart, (which for our sakes is become Man,) hath lifted up himselfe in the [p] Crowne of the Spirit of this World, and *calleth us*; It grieveth his Mercy, that wee are fallen home to the Wrath in the *Turba Magna*; he now sendeth you *many* Messengers, and calleth you in their voyce, and he will send *more* unto you: why doe you *despise* them, and kill them? *Try them* whither their Spirit be borne of God or no: or whither *they seeke* their own way of their Belly in Antichrist: surely it is time to awake from sleepe: No jesting matter will follow: you should not dare to jest so *with the Keyes of the Holy Ghost*; and make *Conclusions* of Faith, according to your own Opinions, Tenets, and Conceits: *Faith* will not be begotten by Conclusions and Cannons; but is awakened by true *sincerity*; as by being obedient children of Christ.

[p] Or, *Highest Age.*

29. Saint *Paul* did not say to his Disciple: Dispute of the Mysteries of God; but he said, *Awaken or stirre up the Gifts that are in thee*: No mans own wit can doe it; much lesse the Pride of the High Schooles [or Universities] which yet they cloake with hypocrisie, and hide it under the Mantle of the Holy Ghost: why doe you make Conclusions about *the Body* and *the Person* of Christ? Have you power and authority to doe so? Is it not *a Mysterie* to you? and you understand nothing in it; unlesse you be new Borne againe in Christ; Doth he not say? *Behold I am with you even to the End of the World?* Is he with you? Why then doe you set your selves upon his Throne, and deny his Presence? Are you not *Pilate* who sentenceth Christ? from whom have you the might *and authority*, to make *Conclusions* and *Articles?* are you *his* Lords? then you are not children: have a care you prove not the Eldest sonne in the House; who striveth about the Inheritance, and about the power and *Authority*, and yet continueth to be a proud Angry Murmurer against the Father? Deare children, it availeth nothing to goe such a way: Christ said to his Disciples, when he drave the Devill out of the Lunatick that was possessed, which the Disciples could not doe in their own Reason; *This kinde goeth not out but by Fasting and Prayer.*

30. Deare Brethren, you will not [be able to] drive the Devill out of *us*, if you have not Christ with you; your Art and Conclusions of Reason will doe nothing else but cause people to goe out from God into their owne selfe will; *Wee must fast and Pray, that wee fall not into Temptation*, and into the Netts and snares of the Devill, in our Reason: for the Devill alwayes holdeth his Net before Reason, and he that falleth into it, *supposeth* he is caught in *Christs fishing Net*; but he is taken in Antichrists [9] Net; Reason Comprehendeth Nothing of the Kingdome of God, but the husk; the vertue and power of it remaineth hidden to Reason, unlesse it be borne in God, and then Reason goeth forth as a burning Fire *in the Spirit of God* but the Spirit letteth it not flie aloft, but boweth it to the Earth [*in humility*] for he knoweth the [1] Warriour that fighteth against Reason.

9 *Pursenet.*

1 *Satan.*

31. A watchfull Life is requisite, which is chastened and not overflowne with the fleshly *voluptuous* spirit of this world: and not a Life alwayes drunken and full: for as soone as the soule is inflamed with the vigour and *power* of the Earthly Spirit, then Gods Spirit passeth into its owne Principle; and the soule is *captivated* by the Spirit of this world, and the Devill gaineth an accesse to it; and then its former wit and understanding (knowne in God) is changed into outward Reason, and then Man supposeth still, that it is *Gods Spirit.*

32. O no

32. O no friend! the [1] *Constellation*, which should rest in the Spirit of Christ, *hasteth also to possesse such a heart and soule*, where the Spirit of God hath been sitting; for every Creature longeth after the vertue and power of God: but the Constellation, though it come into the Temple of God, driveth on its own matters that lie in its power, it knoweth *nothing of Divine Wisdome*; it hath a wisdome, and constituteth the Spirit of this world: indeed it hath great Art and Learning: for *the Earthly and Elementary Mysterium Magnum* lyeth therein: but it hath *not the Key* to the Principle of the Liberty of God without and beyond Nature; for it hath a beginning and End, and looketh no further; it maketh and seeketh onely an *Hypocriticall Beastiall* life.

[1] *Or, Configuration of the Starres in us.*

[1] *Maketh.*

33. Therefore let us not be [a] proud and secure, nor *rely* upon Art and Learning, much lesse upon the Letter: for the spirit thereof is hidden to us, without the Spirit of God: wee *have* the will of God in the *Holy Scripture*: yet without the Spirit of God wee have but the Husk and the Dead Word: (except Gods Spirit first awaken the Living Word in us, that wee may understand the Letter, and the written Word;) which is plaine enough, in that the Learned in Arts are but Learned in the Letter, and *not* [z] Learned in God, otherwise they would not contend and wrangle about Christs honour and Doctrine, nor so dispute about the Cup of Christ.

[a] *Stout, surly.*

[z] Or, *Taught of God.*

34. Though there were *a Thousand* men [z] Learned in God, who are borne in the Spirit of Christ, and were together, and had each of them a speciall gift and knowledge in God, yet they would all be *but one* in the Roote of Christ, and would every one desire onely the Love of God in Christ: what Disciple or Scholler, will exalt himselfe above his Master? wee are *one Body* in Christ, why then should one Member contend with the other about the food? when the desirous Mouth feedeth, then all the Members receive strength and vertue; Every Member hath its *owne Office* or work, in opening the Wonders of God: wee doe *not* all bring one and the same words, but one spirit in Christ: every one hath that which is his owne imparted to him what he shall open in God, that the Great Mysteries of God may be made manifest, and the Wonders which have been foreseene from Eternity in his Wisdome, might be revealed: *to which End* the soule *was created* of God.

35. I know, and the Spirit sheweth it to mee, that thou *Anti-christian Sophister* wilt Object against mee: that even among the Apostles there hath been strife and contention about *the words* of Christ? Tis true indeed, and it was Satans Master-Piece, to sift Christs Disciples, and the Disciples of those Disciples, so soone as they became *secure*: for they were Men as well as wee, and one was stronger

stronger in Spirit then the Other, according as they did * ſearch themſelves, and raiſe up themſelves in God: *for they lived among Evill Men:* and many times muſt apply themſelves to the world, and muſt give the Weake Milke to drinke, at which others many times ſtumbled in their Reaſon, and grew hot and *Zealous*, and reproved one another for it; as may be ſeene about *Cornelius*, when *Peter* went in to the Heathens, and the *other Apoſtles ſuppoſed*, that the Kingdome of God belonged onely to *Iſrael*.

* Or, *Examine.*

36. But you are to know, that the Love of God is ſo † humble, that when it hath kindled the ſoule with its ſelfe; *it ſelfe is ſubject to the ſoule?* but no ſoule will enjoy that, but thoſe that are humbled in the Love of God, and conſtantly goe forth from their deſires, that the Spirit of God may live in them, and that they may have an eye unto him: the ſoule is *permitted* to be Zealous, but it doth *better* to live in Meekneſſe, in which it entereth into the Majeſty [of God] and is a totally beloved childe: what doth it availe mee, that I *powre out fire* upon my brother, and ſo *burne my ſelfe* therein: It is more bleſſed, to continue under the Croſſe in Patience and in Meekneſſe, then to bring fire from Heaven.

† *Lowly, ſubmiſſive and pliable.*

37. *Chriſt is come to ſeeke and to ſave that which was Loſt*; not to awaken his Anger againſt us, but that he might help us out of the Jawes of the Devill, and hath Regenerated us in himſelfe to be a Living Creature in God, and hath brought us quite through the fire of his Fathers Anger. He hath *broken the Bands*, that wee might follow him in Love and Meekneſſe, as children ſhould follow their Parents: therefore he Teacheth us faithfully what wee ſhould doe, and how wee ſhould Pray.

[*Of the Lords Prayer.*]

38. The *Prayer* which he hath Taught us, is an Inſtruction and Teaching of all whatſoever wee ſhould doe and leave undone; and what wee ſhould aske and Expect from God: and is alwayes *rightly* to be underſtood according to *the Three Principles*, which wee will heere make a ſhort ‡ Introduction to, though it cannot be ª confined or concluded, for the Spirit in the Prayer comprehendeth in it *the whole Eternity*, alſo Nature and Every Thing; ſo that No Tongue can ſufficiently Expound it. The more it is Conſidered, the more is found in it. Yet wee will venture upon it, and give the Reader an ᵇ Introduction; not to tie or limit the Spirit; for it *riſeth* up in Every ones ſoule, as vertue and power is given from the Wonders of God. And ſo it is alſo with the Goſpel, that is not *tied* to any Expoſition: The more any ſearch into it, the more they finde therein: For the Spirit of God it ſelfe teacheth us to

‡ *Introduction.*

ª *Circumſcribed or limitted in its Interpretation.*

ᵇ *Introduction.*

Pray

Pray aright, and also presenteth us to God. For wee know not what wee should say; our *whole businesse* of Praying and Conversion consisteth onely in the Will and Purpose, that wee give our selves up into God; God *the Holy Ghost* himselfe maketh the springing and growing up through himselfe in God, he driveth forth the blossome of the New body of the soule, out from the Divine Centre forth through the soule, so that the fruit of Eternall Life, springeth forth out of the *Soules body*, with many Branches and faire fruit, and standeth as a Glorious Tree in the Kingdome of God; so that when wee pray, our soule eateth of many heavenly fruits, which are all growne out of the Body of the soule, as out of a *heavenly* soyle or ground: and the soule eateth of them againe in Prayer, and they are its food on the Table of God: Thus it eateth *ex verbo Domini* of the Word of the Lord; concerning which Christ saith; *Man liveth not by Bread onely, but by every word which proceedeth out of the Mouth of God.*

39. [c] *The Lords Prayer* affordeth a very high and excellent understanding in the Language of Nature: for it expresseth *the Eternall Birth*, also all *the Three Principles*, also the Lamentable *Fall* of Man, and sheweth him *the Regeneration* in Christ; it sheweth him what he should doe, and how he should behave himselfe, that he may come againe into the *Divine union*, and sheweth him how kindly the Spirit of God *meeteth* him.

[c] The Pater Noster. Our Father.

40. But because it is hard to be understood, we will set downe a briefe Summary Contents and [d] Exposition; and commit the further Work of the highest Tongue, *to the Spirit of God in every soule*, and may well be handled at large in a [e] Treatise by it selfe, if the Lord give us leave.

[d] *Understanding and meaning.*

[e] *It may be his Treatise, called,* The holy Weekes, *or the* Prayer Book, *which was not finished.*

[Heere followeth a Summary *Exposition* of the LORDS Prayer, how it is to be understood in *the Language of Nature* from *syllable* to *syllable*, as it is Expressed in the words of the [f] *High Dutch Tongue*, which was the Authours Native Language; but because the Language of Nature is not yet cleerly understood by mee, therefore I cannot transferre it to the English Tongue: but must set it downe in the syllables of the High Dutch words, and Interline *the English* under it. Whosoever desireth to see more concerning the Language of Nature, let him reade in the fift Chapter of this Booke verse the 85. upon the word *Schuff*, and [g] elsewhere in his other Writings.]

[f] *German Language.*

[g] *In the* Aurora, *in the* Epistles, *in the* Mysterium Magnum, *&c.*

[*The*

[*The Entrance.*]

Unſer vatter im Himmel.
Our Father [which art] in Heaven.

41. When wee ſay: *Unſer vatter im Himmell:* then the ſoule raiſeth up it ſelfe in all the Three Principles, and giveth it ſelfe up into that, out of which it is created; which wee underſtand in the Language of Nature very exactly and accurately. For *un-*, is Gods Eternall Will to Nature; *-ſer*, comprehendeth in it the firſt foure formes of Nature: wherein the firſt Principle Conſiſts.

42. *Vatter*, giveth the two diſtinctions of the two Principles; for *va-*, is the Matrix upon the Croſſe, *-tter* is Mercury in the Centre of Nature; and they are the two Mothers in the Eternall Will, out of which all things are come to be; the one ſevereth it ſelfe into Fire, and the other into the Light of Meekneſſe, and into water: for *va-* is the Mother of the Light, which affordeth Subſtantiality, and *-tter* is the Mother of the fires Tincture, which affordeth the great and ſtrong Life: and *Vatter* is both of them.

43. When wee ſay *im*, wee underſtand the innermoſt, *viz.* the Heart, from which the Spirit goeth forth: for the ſyllable *im* goeth forth from the Heart, and ſoundeth through the Lips, and the Lips keepe the Heart in the innermoſt unawakened.

44. When wee ſay *Him-*, wee underſtand the Creation of the ſoule. The ſyllable *-mel* is the Angelicall ſoule it ſelfe, which the Heart on the Croſſe in the Centre between the two Mothers hath comprehended: and with the word *Him-*, framed it into a creature, *viz.* into *mel*: for *Him-*, is the habitation of *-mel*: therefore, the ſoule is created in Heaven, that is, in the loving Matrix [or Mother].

The Firſt Petition.

Dein Nahme werde geheiliget.
Thy Name be [h]Hallowed.

[h] Or, *ſanctified.*

45. When wee ſay *Dein*, wee underſtand how the poore ſoule ſwimmeth in the water of this world: and how it caſteth it ſelfe with its will into the Principle of God: it goeth with the ſyllable *Dein* into the voyce of God.

46. In the ſyllable *Nah-* it inclineth inwards, and in the ſyllable *-me* it comprehendeth the Heavenly Subſtantiality: and this is done in the Will of the ſoule.

47. And

47. And when wee say *wer-*, then the whole Creature goeth along in the will: for *wer-* hath the whole Centre, and with the syllable *-de* it layeth it selfe downe in Obedience in the Meeknesse, and will not kindle the *wer-* in the fire, as Lucifer had done.

48. And when wee say *ge-*, then the soule goeth into the Heavenly Substantiality, as a quiet childe without Anger: and then *-hei-* is the powerfull entring upon the Crosse, into the Number-Three, where the soules will presseth into the Majesty, into the Light of God; with the syllable *-li-*, the soules will hath comprehended the Holy Ghost. [In the syllable] *-get*, there the soules will goeth forth with the Holy Ghost: for the brightnesse of the Majesty shineth in the will, and the Holy Ghost goeth along in the Glance of the Majesty upon the Chariot of the soule: for the will is the soules [1] Wedding Chariot, with which it rideth *in Ternarium Sanctum* into the Holy Ternary, wherein the Holy Ghost sitteth with the brightnesse of the Deity.

[1] Or, *Triumphant Chariot.*

The Second Petition.

Dein Reich komme.

Thy kingdom come.

49. *Dein*, there the poore soule giveth it selfe up againe into the will of God, as Gods childe.

50. *Reich*, heere the soule giveth it selfe into the vertue and Power of the Angelicall world, and desireth to come out of the Deepe of the waters into the power of God.

51. *Komme*, in the syllable *Kom-*, it goeth in into the vertue and power, and apprehendeth it: and with the syllable *-me*, it maketh the Heaven be open, and goeth forth with the apprehended power, into the Kingdome, as a sprout: for the *-me*, maketh the Lips be open, and letteth the sprout of the Will goe forth, and lets it grow softly by degrees.

The Third Petition.

Dein willen geschehe wie im Himmel also auch auff Erden.

Thy will be done as in Heaven so also on Earth.

52. *Dein*, heere the soule doth with its will, as in the first and second Petition: it casteth it selfe into Gods will.

53. *Wil-*, is its desire to will the same with the Holy Ghost, *-len*, with this syllable, it taketh in the Spirit with the Will into the Centre, as into the Heart, and willeth that its will in the Holy Ghost should [k] flow up in the Heart.

[k] Or, *boyle up.*

54. *Ge-*, with this ſyllable it goeth into the will, *-ſche-*, with this ſyllable it worketh the work of God: for there it doth, what the Counſell of the Father is, what the Heart of God will: as the ſoule of Chriſt ſuffered it ſelfe to be hanged on the Croſſe, and as wee in miſery bow downe under the Croſſe; *-he*, in this ſyllable it taketh patiently what God worketh; it [l] boweth it ſelfe as a childe.

[l] *Yeeldeth or ſubmitteth.*

55. *Wie*, there it goeth againe into the voyce of the high Majeſty. *Im*, is the Heart of God, out of which the Spirit goeth forth: in which will it would be. *Him-*, is [m] againe the Creating of the Creatures; *-mel*, is the ſoule, that is, it willeth to act in the will of God, like the Angells, who doe that which Gods will accepteth.

[m] *See in the firſt Petition.*

56. *Al-*, there it comprehendeth that will, and driveth it on with the ſyllable, *-ſo*, out of its Centre into this world, into the outward Principle. *Auch*, there it affordeth all whatſoever it hath in it ſelfe out into the outward, out from it ſelfe into this world.

57. *Auff*, with this ſyllable, it apprehendeth the ſame againe, and deſireth that its ſubſtance ſhould not be diſſipated: for it onely letteth the will of the ſubſtance goe forth through the cloſed Lips to the Teeth: and deſireth that the forme of the will ſhould remaine as a figured ſubſtance Eternally.

58. *Er-*, with this ſyllable it bringeth its ſubſtance into the Spirit of this world upon the Earth, and there the Will ſhall work [n] wonders, as in the Kingdome of the Angells in the Power of God: the will muſt manifeſt the hidden Secrets of God: *-den*, with this ſyllable it ſheweth, that they muſt not be done in the fire of the Anger, in which the Devill dwelleth: for this ſyllable doth not break up the Centre: they ſhould be done in meeke Love, and yet be taken out of the *Er-*, The ſoule ſhall mightily rule in all hidden ſecrets: but it muſt not let in the Devill.

[n] Or, *Miracles.*

59. Heere our want is very much, the Heavy Fall preſſeth us hard. O there is very much heerein hidden, which would be too long to deſcribe. For the Will of God ſhould be done, and not the Will of the fleſh, and of the Devill. [o] And therefore it is that wee are ſo doubtfull in Prayer, becauſe the poore ſoule runneth on in the will of the Fleſh, and of the Devill. If it did live in Innocency, wee ſhould have this skill perfect, and there would be no doubting in our Prayers, but an acting and accompliſhment of them: [This the Apoſtles of Chriſt wanted when they asked why they could not caſt out the dumb Devill] wee doe rightly ſwimme heere in miſery, which the Spirit of the Wonders ſheweth us.

[o] *Note.*

The

The Fourth Petition.

Gieb uns unſer taglich Brodt heute.

Give us our Daily Bread to Day.

60. *Gieb*, there the will ſticketh in the Heart, and preſſeth outwards, and the Mouth catcheth it: that is, the ſoule would be fed: what the Word giveth forth, that the ſoule taketh: for that belongeth to it, it will have that.

61. *Uns*, with this ſyllable the ſoule deſireth food for all its [fellow] Members, *viz.* for all ſoules, as if they were but one Tree with many Branches, whereof every branch muſt have ſap and vertue from the ſtock: and ſo it deſireth to have this in common out of the vertue of God, for the Life of all ſoules: for it attracteth that with all its deſire to it, and in all [others], as a loving brother; it willeth to have it in common; and not alone to it ſelfe in Covetouſneſſe, as the Devill did.

62. *Un-*, with this ſyllable, the will of the ſoule goeth into the Eternall Wiſdome, wherein before the Creation in the ſeede, it was diſcerned in the Eternall Will: *-ſer*, with this ſyllable it taketh the Originall of Nature in the Will, where one forme in the Originall generateth, filleth, and preſerveth the other: and that is the Band of the ſoule, whereby it Eternally liveth and ſubſiſteth: and that the will of the ſoule deſireth, elſe it would be diſſolved. For a Spirit deſireth no more, then to retaine its Band, and to fill it with vertue that it may flow forth.

63. And heere lyeth *the Key of the Greateſt hidden Secret of the Beeing of all Beeings.* Beloved Doctor, if you were Learned, you would ſeeke heere; and if you underſtand nothing heere, nor will to underſtand, then you are not learned, but are onely tellers of ſtories, which the ſimple if he did uſe himſelfe to it, would performe as well as you: This is the true *Doctorſhip in the Holy Ghoſt*: the outward [in the Learning of the Schoole of Reaſon] is but a foppery, and puffeth up into a high minde.

64. *Tag-*, with this ſyllable, the heavenly Number is underſtood, as wherein the Spirit on the Croſſe in the Holy Matrix comprehendeth the Genetrix in the Multiplication, where the Will of the Spirit, recreateth, confirmeth, and ſtrengtheneth it ſelfe; *-lich*, in this ſyllable the ſoules will quickeneth it ſelfe in the light and vertue of the Majeſty of God, and ſtrengtheneth the ſoule with the heavenly Number, which ſpringeth up out of the Majeſty infinitely: and heerein the ſoule is acknowledged for an Angell, and liveth in the Hand of God.

65. *Brodt*, heere the Corporeall ſubſtance ſpringeth up, and our

misery: for *Brodt* [Bread] is generated out of the Centre of Nature, although the last letter in the syllable *Brodt* P Expresseth that it is Paradisicall Bread: for the Crosse ✝ in its Character [T] in the Language of Nature, carrieth the severe Name of God: [*GOTTES*]: which if men will rightly Expound it, and understand it according to the Language of Nature: may be understood powerfully, and in its highest depth, in the word *Tetragrammaton* [*Jehovah*], for that word comprehendeth all the Three Principles, And in the word *Adonai*, God is understood as in one Principle, *viz.* in the Angelicall World: which may be expounded in a Treatise by it selfe: wee set downe this, that this syllable might be considered of: For *Brodt* [Bread] is the food of the Body; and is to be understood concerning the fierce wrath, that it hath mixed it selfe in it, and signifieth the house of Lamentation and Mourning: but since wee must have this food, therefore the soule reacheth after it for the maintenance of its *Beastiall* Body.

P *As it is pronounced, signifieth.*

יְהוָה

ΘΕΟΣ

DEUS

GOTT

GOD.

אֲדֹנָי

66. *Heu-*, This syllable signifieth the Eternall Bread of the soule, the New Body, *viz.* the Heavenly Substantiality: for the will goeth forth out of the Bread into the *Heu-*, that is, the Eternall Substantiality, *viz.* the bread of God, Christs flesh; *-te*, this syllable confirmeth that it affordeth and frameth the severe Name [*Gottes*] of God: for the soule desireth a twofold Bread, one for the Belly, and the other for its holy Heavenly Body.

The Fift Petition.

Vndt verlasse uns unser schuldt, als wir verlassen unser schuldigern.

And forgive us our † Debts, as wee forgive our Debters.

† Or, *Trespasses, as wee forgive them that trespasse against us.*

67. *Vndt*, this syllable is that, wherein the will of the soule awakeneth the Love of God; for the will sticketh fast in the word *vndt*, as in the Meeknesse; it satiateth the *ver-* viz. the Anger, and springeth with the *vndt* [or meeknesse] up, as a budding, * growing Substance, like a blossome out of the *ver-*, and yet they remaine one in another: for *ver-* is the Centre of the Life: it hath the fire of the wrath, and the *vndt* belongeth to the second Principle: *-lasse* or *-last* is the cleansing of that which is generated out of the *ver-*, of which *Isaiah* saith; *Were your sinne as red as bloud, if you turne, they shall be as wooll, white as snow.* In the syllable *-lasse*, is the Bath or Laver, wherein the *ver-* must be washed, or else it cannot subsist in the kingdome of God.

* *Vegetables.*

68. *Vns*, is the union againe, where the will of the soule, *viz.* the Communion or fraternity, that is, all soules, in one will, desire to be washed.

69. *Vn-*,

69. *Vn-*, there the will yeeldeth it selfe into the Love of God, [a] and washeth the Evill Childe, *-ser-*: and thereby confesseth all Evill and wickednesse [for all in common] as if they were but one onely soule.

[a] Or, *cleanseth.*

70. *Schuldt*: this is the true Catalogue or Register, which the Anger hath brought into the soule, which Catalogue the will desireth to cast away altogether: But the Mouth catcheth the syllable againe as a flash: to signifie, that our works shall stand Eternally to the wonders of God; and wee need onely wash them, that they might not be compriſed in the fierce wrath of God, and inflamed; else they belong to the Abysse [x] to the dark Principle.

[x] Or, *into.*

71. *Als*, in this syllable, the will of the soule compriseth together, all whatsoever is called Soule, and speaketh of Many, as if they were but One.

72. *Wir*, in this syllable the will complaineth against the Anguish of the source of disquietnesse in the soule, where one soule often [y] hurteth another, and therefore, the will compriseth together the *Turba* of All soules, and saith [as followeth].

[y] *Offendeth or wrongeth.*

73. *Ver-*, that is, the will [of the soule] desireth that the fierce wrath of all soules might be thrust downwards upon a heape, into the Abysse: *-las-*, that is, to [z] let it goe, and not know it more in the fiercenesse of the Anger: for the syllable *-sen*, retaineth the forme of the Wonder: but it must be washed in the *Lassen* [or [a] letting it goe] for *lassen* is the Laver or Bath [to wash it in].

[z] *Put it away, or remit it.*

[a] Or, *scowring it away.*

74. *Vn-*, this syllable yet againe presseth into the Love of God, and desireth to bring the washed soules into the Love; *-sem*, this syllable, in the presence of God, sheweth the Evill childe, which is now washed in the Love, and there putteth it among the Wonders of God, for it setteth forth, whatsoever is come to be a wonder in the Tincture of the fire in the soule.

75. *Schul-*, this syllable sheweth the unprofitable [or vaine] works, which one soule hath wrought towards another out of the [b] Tincture of the Fire: and is a setting forth of the Evill, which the soule in the will it selfe, hath washed and clensed againe: *-di-*, this syllable putteth the union againe into the Majesty, and into the Holy Ghost, where there is no contrary will any more: *-gern*, is the Evill childe, which now standeth before God, to Gods deeds of Wonder: from whence the will tooke its [c] fall, and desireth that the Holy Ghost will take it in as a Wonder in to the Majesty.

[b] Or, *Fierce wrathfull Life.*

[c] *Pravity or vilenesse and Infirmity.*

The

The Sixt Petition.

Vndt führe uns nicht im verſuchungh.
And leade us not into Temptation.

76. *Vndt*, is once more an injection into the loving Meekneſſe of God, where the will of the ſoule in the Majeſty humbleth it ſelfe before the Number Three [or Trinity].

77. *Füh-*, there the will goeth along with the Holy Ghoſt; *-re*, there the will would not goe through the fierce wrath: for it is afraid of the Priſon of the fierce wrath; for the will ſhould alwayes be ſtedfaſtly inclined into God, that it may paſſe through the Fire without moleſtation, and alſo through the outward Principle, *viz.* through this world: and yet ſhould not catch at, or offer to luſt after any thing: but ſeeing the ſoule knoweth, that it ſtood not out in the firſt Temptation, when it was brought into the ſpirit of this world, when the *Verbum Fiat* breathed it into the Image, therefore it flyeth now to the Holy Ghoſt, intreating that he would not enter with its will into the Temptation, Proba, or Tryall, for it truſteth not in it ſelfe, that it ſhall ſtand ſtedfaſtly againſt the Devill, when he ſhall ſift it: as *Chriſt* ſaid to *Peter*; *The Devill hath deſired to ſift thee: but I have prayed for thee that thy Faith faile not*: that is, I have encloſed thee in the Word, and have not given the Devill any leave, but I have in my Prayer brought thee into the will of God, that thou ſhouldſt be preſerved by the Holy Ghoſt: elſe thou ſhouldſt have been ſifted by the Devill through the Anger and through the ſpirit of this world.

78. *Uns*, this ſyllable once againe compriſeth the Brotherly union, as in one will in the Majeſty, and flyeth into the Spitit.

79. *Nicht*, in this ſyllable the will rendeth it ſelfe quite out from the roote of the Anger, and reteineth a peculiar Government [d] without the Anger, and then the ſoule burneth forth from the fire, and is the true Life without the Fire in the light flaming Tincture in Aire and vertue or Power.

[d] Extra Iram.

80. *Im*, there it ſtandeth as a ſound and ſubſtance of its owne, as if it were the Centre it ſelfe: *ver-*, there it muſt with the will goe through the fierce wrath, and mitigate or ſatiate it, and muſt coole it, that it might not enflame its Meeke Life: *-ſuch-*, with this ſyllable it preſſeth through the fierce wrath with its love-Tincture, *viz.* through the Centre of Nature, and quencheth the fierce wrath after a Divine manner, and driveth the ſuttlety of the Devill out of the fire-ſource out of the Originall, where otherwiſe he would have an acceſſe into the ſoule: *-ung*, there the ſoule taketh the vertue out of the ſeavenf ormes of its Nature with it, as a Spirit, and ſetteth

teth it ſelfe mightily over the Centre, and ruleth over it as a King over his Kingdome; for now it hath overcome [or cooled] the Centre with its Love: and will now let in the Tempter no more.

The Seaventh Petition.

Sondern Erlöhſe uns vom vbel.

But deliver us from Evill.

81. *Son-*, in this ſyllable *it appeareth in the Majeſty with its vertue, power, and brightneſſe over the Centre of the Heart, and hath a principle of its owne in the Majeſty; *-dern*, there it commandeth the fierce wrath in the Centre, and ruleth over it, and tameth it with its will [as may be ſeene by *Moſes*, when the fierce wrath ſaid; *Let mee alone that I may conſume Iſrael*]. *The Soule.*

82. *Er-*, there it bringeth a bloſſom and ſprout out of the Centre, and openeth the Wonders of God: for it heere goeth about with the Centre, as it will, for it hath overcome: *-löh-*, that is the ſprout, which groweth out of the fierce wrath out of Nature, and is now lovely, good, and uſefull in the Kingdome of God; *-ſe*, there it continueth to be fruit upon Gods Table, free from the Anger.

83. *Vns*, there it once againe taketh the union of all ſoules with it, and layeth it open there, that it was a roote in the Kingdome of God before its Creation, and hath now brought forth many, that is, it is a Tree and hath put forth many Branches, and preſenteth them there as in a Tree.

84. *Vom*, that is the Great Wonder, that God hath made of one two, and yet it remaines but one: it ſheweth this: for yee ſee that the Roote in the Earth is another thing then the ſtalk which groweth out of the Roote; ſo you muſt underſtand it alſo concerning the true holy ſoule: that groweth as a ſtalke out of the Roote, out of the Centre of Nature; and is another thing then the Centre: and yet the Centre generateth it, and it moveth in full Omnipotence over the Centre, and ruleth over it, as God ruleth over Nature, and yet there *the Name of the Number-Three* in the Eternall Nature *ariſeth*: And as God is free from Nature, and yet Nature is of his Eſſence or Subſtance, and unſeperated from God, *ſo is the ſoule* alſo, it is free from Nature, and is a Lord of Nature; for it is one Spirit with God, and yet bloſſoneth or ſprouteth out of Nature. Indeed God is *not wholly* to be likened to the ſoule: for Gods Eternall will is a cauſe and beginning of Nature, but [the ſoule is to be likened] to the Majeſty of God, whoſe brightneſſe ariſeth out of the ſharpneſſe of the Eternall Nature, and yet ariſeth before Nature, like the flaſh of the Eternall Liberty, from whence Nature in

in its ſharp generating, receiveth the Luſtre, and elevateth it in the fire, to a Triumphant high Light: *for which cauſe ſake*, the Eternall Liberty without Nature, longeth after Nature, becauſe it deſireth to be manifeſted in Wonders, and will have Majeſty in Glory and Power.

85. For if there were no Nature, *there would be no Glory, nor Power, much leſſe Majeſty: alſo there would be no Spirit*, but onely a Stillneſſe without Subſtance [Eſſence or Beeing]: But thus in Nature there appeareth, Power and Vertue, Might, Glory, Majeſty, Number-Three, [Trinity] and Beeing [Eſſence or Subſtance]: and are the Manifeſtation of the Eternall Beeing. Now ſince the ſoule, as a Spirit is diſcovered and taken out of this Beeing; it hath therefore *two formes*, One is Nature, and the other is the Divine Bloſſom, or the Sprout out of Nature, which is above Nature, and is a Spirit in it ſelfe; as God is a Spirit in himſelfe; as you may ſee this by the Fire: the Fire is the Nature, and the flame with the Aire [or vapour] which goeth forth out of the Fire, is a Spirit with all the Power of the Fires Nature, and yet is above the Fires Nature; for the Fires Nature cannot [†] comprehend it: and ſo alſo the *Fires Nature* could not ſubſiſt, if the Spirit of the Aire did not blow up the Fire againe.

† Or, rule it.

86. Thus the Fire generateth the Spirit with the Luſtre, and longeth earneſtly againe after the Spirit, and attracteth it continually into it ſelfe, and yet receiveth it not: for it is the life of the Fire, and the Glance or Luſtre is out of the ſharpneſſe of the Fire, yet there is *no feeling* in the Glance or Luſtre, and yet the Glance hath the vertue or power, and not the Fire: for from the vertue of the Luſtre there ſpringeth up and groweth a ſprout, and not from the Fire, as you may perceive by the [Sun-ſhine or] Luſtre of the Sunne.

87. Now ſeeing the poore ſoule in the heavy fall of *Adam* was captivated by *two fires*, viz. by that fire, through which the Spirit of this world, hath compriſed it in it ſelfe, under which lyeth the fire of the Originall; therefore it would be againe free with its Spirit-Life, in which it is an Angell, and the Image of God, and goeth with its will *Vom* [from], that is, as a ſprout out from Nature, and alſo out from the Spirit of this world out of the Wonders of God, forth from them; and ſtandeth rightly quite *vom* [from] that is, it hath now the vertue of Nature and Mercury, in the vertue and power of the Majeſty, which is another Principle, and yet hath alſo the ſevere fiery [Principle] but *not manifeſted*; for the Holy Principle in the Majeſty changeth the fierce wrath into Love.

88. And

88. And if the ſevere Principle ſhould be awakened againe, it would be fire, and the firſt foure formes of Nature would flow forth: and *therefore God is become Man*, that the Love-Spirit [might] have a Body.

89. Therefore it flyeth (if it be yet unregenerated, and ſo doth ſtick onely in the Earthly Body) and ſaith: *Erlöſe uns vom vbel* [deliver us from Evill]: it deſireth to be releaſed from the Anger; for *v-*, and *-bel*, are two wills in one Subſtance: *v-*, is the fire-childe, and *-bel* hath alſo two Principles; for the firſt letter *-b-*, hath the outward Dominion, and the other two, viz. *-e-* and *-l-*, that is *-el*, hath the Angell, the will, to be delivered from both, [*viz.* from the childe of the fire, and the ſpirit of the outward world] not preſently ſeperated (for it is the Counſell of God that they dwell in one another:) but the Angells will would be free from the faſthood: it would rule over the *vbel* or Evill: he deſireth to be in the will of God, and the *vbel* or Evill ſhall ſtand, the one [part] according to the Spirit of this world) to the Wonders of God, and the other [part] (according to the ſource of the fierce wrath,) to the Wonders of the Anger of God.

90. For both the Mothers are ſtirring, and deſire to open their Wonders; yet the will of the ſoule would not goe into the Anger; for *it knoweth the Devill*, that he is haughty, and flying aloft over the Love and Meekneſſe of God, at which the ſoule is amazed; ſo alſo it would *not willingly* work in the Spirit of this world; for that hideth alſo Gods Light from it, and therefore it goeth forth with its will from them both, and *would be free* in its will, the Spirit of this world may awaken its Wonders in the fleſh; but it caſteth its will into Gods Spirit, he ſhall governe it: and he will not let the *vbel* [or Evill,] enter into its will: it deſireth [with its will] to be dead § in this world, that it may live in the Holy Ghoſt: ſo alſo it will not awaken the Abyſſe, and therefore it hides or ſhelte-reth it ſelfe under the Croſſe, and letteth the roaring Devill paſſe by; alſo it letteth the Spirit of this world, viz. *the fleſhly Life*, paſſe by, it doth as if it were dead; it ſuffereth, yet not in God, but in the *vbel* [or Evill] which the ſoule of *Adam* hath left it as an in-heritance: it holdeth not that *vbel* [or Evill] for its owne, but for the Wonders of God. § Or, to.

91. Therefore it remaineth Patient, as a ſufferer, (and yet alſo not a ſufferer) under the Croſſe of Patience, till Chriſt ſhall ſettle it againe upon the Croſſe, in the *Rain-Bow* [in the Eternall Subſtantiality, or in the Eternall Covenant]. For he ſitteth on the Rain-Bow, and his body, his ſubſtance, is the fullneſſe of Heaven [or the Heaven is full of his ſubſtance].

92. The *Three colours in the Rain-Bow*, are the Three Principles,

the fourth [*colour*] is his body *in Ternario Sancto*; [or in the Inward heavenly working power, in the Angelicall world, in the Eternall Substantiality, wherein the Divine Trinity worketh.

93. O how Great are the Wonders! he that comprehendeth them hath great Joy thereon, there can nothing be named that is like these hidden secret Mysteries, no Tongue can expresse them: for what is better then to have God for his Spouse, *to be in God with ones will*; and after this [life,] time, to be wholly in substance a heavenly body, and a Clarified or Glorified soule.

94. *O Great Depth,* why art thou so hidden to Men? it comes from hence, because they love the Devill, and the haughty proud fierceneſſe, more then thee; and therefore they are not able thus with fierceneſſe, to enter into thee; O Mercy of God! bring againe the Tree which thou haſt planted why ſhould thy Wrath boaſt, that it hath borne more fruit upon thy Tree, then thy Love? Build againe the *ruined Citie Jeruſalem*, that thy Kingdome may come, and thy will be done; who will give thee thankes in Hell? Draw us yet in with thy Spirit, into thy Praiſe [or Temple, where they ſing of thy Praiſe]. How long ſhall Hell drop with fatneſſe? Behold! it hath opened its Jawes, and would devoure us all; Come yet and build the Citie of thy Court, that wee may dwell neere thee, that thy Wonders may leape for Joy, when thy Love-Spirit [h] Judgeth. Tarry not O Lord: for thy Tree is become old for ſorrow: [that is, the Number of vertuous people is ſmall]: bring yet forth the new greene Branches, which againſt the Devills will ſpring up through his Kingdome: Let the Day breake forth: wherefore ſhall the night of the Anger keepe back the *Lilly-Twigge?* O Lord, thy Tree groweth through the whole world; therefore awaken us O Lord, that wee may eate of its fruit.

[h] Or, *is Judge.*

Of the

Amen.

So be it.

And [i] Cloſe [*of the Prayer in the Language of Nature.*]

[i] For thine is the kingdom, the power, and the glory for ever and ever.

95. *A-*, is the firſt Letter, and preſſeth forth out of the Heart, and hath no Nature [or fierceneſſe in the pronunciation] but wee cleerly underſtand heerein, the ſeeking longing or attracting of the Eternall Will without Nature, wherein Nature is generated, which hath been from Eternity. For the Will deſireth the Heart, and the Heart deſireth the Will, *they are Father and Sonne,* and the vertue, which goeth forth from them, *is the Spirit of the Eternall Life,* of which wee [k] formerly made mention.

[k] *In this Booke of the* Three-fold Life.

96. Now

96. Now as the *A-*, is generated out of the Heart, *viz.* out of the Eternall Will, and thrust forth out of the Will, so out of *A-* afterwards cometh the *whole Alphabet with foure and twenty* [l] *Numbers*: for the *A-* begimeth to Number, and compriseth the whole Number in the [syllable] *-men*; These are the Wonders and Works of God, which appeare in the Spirit above Nature, *viz.* in the brightnesse of the Majesty: which you may understand thus: wee are with our Soules in a strange Inne, *viz.* in the spirit of this world, which holdeth it captive, and so it *could not come into God*, if God were not become Man, who hath brought our soule *into the Word*, as into the Living Power of God, in himselfe: but now wee are branches on that Tree, and must attract the sap of the Tree into us; if wee would spring from the Tree: else if wee onely Imagine, [and reach] after the Aire and Sunne, then our Branch withereth: Our Will must be put or grifted into the Tree; and *that is* [m] Prayer.

[l] Or, *Letters.*

[m] *The Ground of true Prayer.*

97. When wee Pray, then the will goeth into the Tree, and attracteth the sap of the Tree into the hungry thirsty and dry soule; and then there groweth out of that sap, a Body, and then saith the soule with great joy, *-men*: that is, it is mine, that is to say, yes, it is done, take what thy [n] will desireth: this is *Faith*; and not [the knowledge or] the History which *Babell* makes a stirre about: for Prayer hath *two things* in it; one is the Earnest Will, which presseth forth out of the miserable smoaky house of the Heart, out of the soule in great humility, and giveth it selfe up into the Heart of God, which became Man, as into the Tree of Life.

[n] *The Desire of the Will is Faith.*

98. And that is called [o] *Glau-* [x] belee- and then the Will eateth of the Divine power, and that [is the other and]is called [o] *-ben.* [x] *fe*]: for the Spirit of the soule apprehendeth it, and holdeth it with the Tongue to the Teeth: Understand it according to the Language of Nature, and let the Holy Ghost go forth, out of the vertue & power which the will introduceth into the soule, out of the vertue & power which the soule hath apprehended: even as it mightily goeth forth out of the heart through the apprehended vertue & power through the Teeth: for in the vertue and power of God nothing consumeth; the more the will apprehendeth, and the soule Eateth; the more is the vertue and power, and the mightier and more joyfull is the Body of God, that is, *the Body of Christ*, not that it is greater at one time then at another; no; for it is [alwayes] greater then all: onely the vertue and power in the Great Wonders of Joy, clime up out of Eternity into Eternity, [or from Eternity to Eternity].

[o] Glauben.

[x] *Beleefe or Faith.*

99. Understand us accurately according to its precious Depth thus: When wee pray wee doe *not onely speake* before God: indeed the Will boweth it selfe before God; *but it entereth into God*, and

there is filled with the power and vertue of God, and bringeth that into the ſoule; the ſoule eateth at the Table of God; and that is it of which Chriſt ſaid; *Man liveth by Every word of God.*

100. *The Lords Prayer* is Gods Word; and hath *ſeaven Petitions*, and an ℙ *Entrance*, and *Amen*, or Concluſion; which together is *Nine* in Number, and the *Tenth* is God himſelfe: with the Entrance of the Lords Prayer, the will of the ſoule entreth into the Father: and with the ſeaven Petitions, it receiveth whatſoever is the Fathers; for thereby it becometh an Angell againe; for in the ſeaven Petitions it attaineth the heavenly and Divine Centre of Nature; and in the *Amen* it compriſeth all together, and dwelleth therein: for it is the body of the ſoule, it is the fleſh of Chriſt, the body of God: that is the Ninth Number *in Ternario Sancto*; heerein is the Tincture heavenly and Divine; and the Tenth Number holdeth the Croſſe, into which no creature can goe, the will of the ſoule onely goeth thereinto; the will of the ſoule is as ſubtile as the Spirit of God, and Gods Spirit rideth alſo in the will of the ſoule, it is his Chariot, which he loveth to have.

ℙ *Introduction, or Preamble.*

101. Underſtand us thus, *the meere Deity, is Spirit*; and as thin as a will: but it is ℚ become Man, and the thin Spirit of God dwelleth in the Humanity, ſo that our ſoules may well come to God: and ſo when the ſoule thus eateth of the body of God, then it *getteth alſo* the body of God on to it, and is the childe of God; God in Chriſt is the Tree, and our ſoules in its holy Body, are the boughs and branches thereof.

ℚ *Incarnate.*

102. Let this be revealed to you, O worthy ℟ Chriſtianity, [*from the Eaſt to the Weſt*] from the riſing to the ſetting: the time is neere, wherein the Bridegroom will fetch home his Bride: be not blinde but ſee; *buy you Oyle, O you fooliſh Virgins*, goe forth from the whoredome of Covetouſneſſe, and of Pride, or elſe you will not taſt of this ℠ Supper: whoſoever ſhall not have the body of God on the ſoule, ſhall not be Gueſts, neither can they enter into the Kingdome of God.

℟ Or, *Chriſtendome.*

℠ *Wedding Supper.*

103. And ſo now when wee ſpeake of the ℭ Concluſion of the Lords Prayer, wee finde that 𝔘 Hee is the Tenth Number: for it is ſaid: *Dein iſt das Reich, und die krafft und die Herrligkeit in Ewigkeit*: **Thine is the kingdom, and the power, and the glory in Eternity.** That is, God himſelfe in his Number Three [or *Trinity*]: for, underſtand it Right thus; The kingdome is *the Fathers*, he is it All, and the vertue or power is *the Sonnes*, who is alſo All in the kingdome: and *the Holy Ghoſt* is the Glory: for he poſſeſſeth All in the kingdome, and is the Life in the kingdome.

ℭ Or, *cloſe.*

𝔘 *God.*

𝔙 Or, *vertue.*

104. And *this Trinity* is of the Eternall Liberty, and remaineth Eternally to be the Liberty. *There is One God, one Will, one Spirit,*

one

one *Lord*, which together is called, *Wonder, Counſell, Power, and is become Man*; who is called, *Prince of Peace, Saviour, and Conquerour*; and it is done to the End, that his Dominion may be great, and that Peace may have no End: ſaith *Iſaiah* the Prophet of God.

The Seaventeenth Chapter.

Concerning Gods Bleſſing in this World.

A very good and neceſſary [a] *Revelation, for thoſe that are weake in* Faith.

[a] Or, diſcovery.

1. DEare Children; if wee be converted from our Reaſon, and [b] give up our ſelves into the will of God, that he may doe with us, and make us, what he will, then when wee put our truſt in him, wee goe in to our true Father, *and are his children.*

[b] Or, *ſubmit.*

2. And now, as a father careth for his children, ſo alſo God our Father doth for us, as Chriſt hath faithfully taught us: ſaying; *Firſt endeavour after the kingdome of God, and the righteouſneſſe thereof, and then all other things ſhall be* [c] *afforded you.* Alſo: *Behold the Fowles of Heaven, they ſow not, neither doe they ſpinne, neither doe they gather into the Barne: yet your heavenly father feedeth them: and are yee not more worth then theſe; O yee of little Faith!*

[c] Or, *added to you.*

3. The ſoule knoweth, that this Garment (of Earthly fleſh and bloud) is a ſtrange Garment; wherein it is heartily and deeply aſhamed before the Majeſty of God: and * *therefore* it doth ſo much doubt of Gods Grace, when it prayeth, it alwayes thinketh its ſins are ſo many, that it cannot reach into the Majeſty of God.

* Note.

4. And ſuch paine the Devill putteth it to, who alwayes openeth his ſmoaky Pit, with the Anger, and draweth the ſmoake into the will of the ſoule, that it keepeth back, and is afraid of God: *The Devill* alwayes *preſenteth* God as a ſevere Judge.

5. Thus the poore ſoule keepeth back, and entreth into the Spirit of this world: and ſeeketh a livelihood and maintenance; it thinketh God lets things goe as they will; and that things proſper with thoſe that build upon, and truſt in themſelves. For, when the ſoule thus ſticketh in Reaſon without God, it ſuppoſeth that it muſt uſe carking and caring to bring it to paſſe, *it thinketh there is no other way*, it muſt be done thus, the Labour of the hands (or elſe cunning and ſubtlety) muſt doe it: from whence ſo many [d] potent Evills doe ariſe.

[d] *Strong Deluſions.*

6. Deare

6. Deare Children, be rightly informed. The outward Earthly life is *fallen home* to the Spirit of this world, the Belly needeth Earthly food, and the Body Earthly Cloathing, and a * house to dwell in, after theſe things the outward Spirit muſt endeavour: it ſhould labour and travaile: *for in the ſweat of thy face ſhalt thou* (Earthly Man) *eate thy Bread till thou returne to Earth from whence thou wert taken:* ſaith God in *Moſes*.

* *Tent or Tabernacle.*

7. For the Body was taken from the Matrix of the Earth, and hath Imagined [or put its Minde] into the Earth, and the Earth hath captivated that againe, ſo that it hath eaten Earthly fruit; and ſo is turned to Earth, from whence it was taken.

8. For God tooke it from the Earth, that is, [he tooke] a *Meſch*, a Maſſe or Concretion of † Red Earth, [* *Adam* from † *Adamah*] from the Fires-Centre, and from the Waters-Centre, *viz.* from both the Mothers of Nature, and breathed into it *the breath from without* by the Spirit of the great World, and *the ſoule from within* out of the ſecond Principle into the Heart.

אָדָם *

אֲדָמָה †

9. The ſoule doth not dwell quite in the outward, onely it is captivated with the outward: its will is entered into the outward, and there is ‡ impregnated with the outward Dominion, and ſo the outward Dominion is come into the ſoule.

‡ Or, *big bellied.*

10. And *that* was it which God did forbid to Man, that he ſhould not luſt after Earthly fruit power and vertue: neither was there any neceſſity that drave him to it, for he was in Paradiſe, and had Paradiſicall food without need and Death; And as God dwelleth in the Earth, and yet the Earth knoweth him not, and apprehendeth him not; ſo alſo Man; he could have dwelt in the *Matrix* of the Earth, and yet have been with the ſoule in God, and the will of the ſoule had brought divine food to the ſoule: but now being turned away, the ſoule eateth of the Centre of Nature, and the outward Spirit eateth of the Earth; but if the ſoule turne, and goe with its will *into the Love of God*, then it eateth of Gods Word, and the outward body eateth of the Bleſſing of God.

11. For when the ſoule is bleſſed, then God bleſſeth the Body alſo; for the ſoule carrieth an heavenly Body in the Old Adamicall one: And ſo *his meate and drink is bleſſed, and all that the whole Man doth and hath:* he obtaineth a wonderfull bleſſing, which his reaſon cannot apprehend: he muſt labour and trade, for therefore he is created into the outward world, that he ſhould manifeſt Gods wonders with his skill and † Trading.

† Or, *Handicraft and buſineſſe.*

12. *All* Trades, Buſineſſes and Conditions, are Gods Ordinance, Every one worketh the Wonders of God: And ſo now if the ſoule ſtand in the hand of God *in his Love*, then the body is in Gods works of Wonder; and God hath no diſpleaſure at its buſineſſe

or

or [i] Doings; whatſoever it doth, whereby it getteth its food and living.

[i] Or, *Matters.*

13. The outward Life conſiſteth in *Three* parts: *one* is the Dominion of the Starres; *the ſecond* is the [one] Element divided into foure parts; as into the foure formes of Fire, Aire, Water and Earth: *the third* is the Dominion of God; for the Spirit of God moveth upon the Water, upon the [k] *Capſula*, upon the Matrix. What Man ſoever doth put his truſt in God, and doth not wholly ſet his heart upon his Reaſon, hath *the Spirit of God* for a Creatour: which Spirit of God hath the *Verbum Fiat*, and Createth continually: it bleſſeth him in body and ſoule, in the houſe, and in the field, in the work of his hands, his buſineſſe and trading: whatſoever he doth, the Spirit of God is continually in it, and createth [or effecteth it].

[k] Or, *ſurface of the water.*

14. How ſhould it be otherwiſe? the ſoule hath the Body of the Spirit of God; how can the Spirit of God then forſake the outward Body, which muſt open its Wonders?

15. Man doth well enough, in every thing that is not falſe or wicked, and if it be not *contrary* to God, and the Love of Mankinde: if one did onely caſt ſtones into the Sea (if his brother be pleaſed with it, and that he get his living by it) then he is as acceptable to God, *as a* Preacher *in a* Pulpit: for what careth God for the [l] Labour? he hath not any need of that.

[l] Opus Operatum.

16. Man hath *free* [m] *will*; he may recreate himſelfe upon Earth, in what work he will, let him doe whatſoever he will, it all ſtandeth in the Wonders of God. A *Swineheard* is as acceptable to God, (as a *Doctor*;) if he be honeſt, and truſteth onely in Gods will, the ſimple is as profitable to him as the wiſe; for with the wiſe he Ruleth and Governeth, and with the ſimple he buildeth and tilleth the Ground, they are *all* his Labourers in his works of Wonder.

[m] *Choice or Liberty.*

17. Every one hath an *Imployment* [or Calling] wherein he ſpendeth his Time; all are alike to him; Onely the Spirit of this world hath its [n] Pitch, which it diſtributeth in its Might, *as the Spirit of God* doth in Heaven, there are great diſtinctions and degrees there alſo, as the ſpirit or ſoule is indued with divine power and vertue, ſo accordingly is its degree of [o] Exaltation in Heaven, alſo its Beauty and Clarity or Glory, but *all in one Love.*

[n] *Height, Exaltation or higheſt degree or meaſure.*

[o] *Highneſſe or degree.*

18. Every Angell and ſoule hath Joy in anothers Power and Beauty: as the flowers of the Earth doe not grutch at one another, though one be more beautifull and fuller of vertue then another; but they ſtand kindly one by another, and enjoy one anothers vertue: and as *a Phyſitian* purs many ſorts of hearbs together, and every one of them affordeth its vertue, and all benefit the ſick: ſo wee all

all pleaſe God, if wee give up our ſelves into his will; *wee ſtand all in his field.*

19. And as the Thornes and Thiſtles grow out of the Earth, and choake and ſpoyle many a good hearb or flower: ſo alſo doth *the wicked*, who truſteth not in God, but buildeth upon himſelfe, and thinketh with himſelfe: I have my God in my Chiſt: I will covet, and leave my children great treaſure behinde mee, that they alſo may ſit in my place of honour and dignity, that is the beſt way, and thereby he ſpoyleth many a good heart, and maketh it take *baſe* and wicked courſes, and to think that to be the onely way to get happineſſe, and ſo if they have riches, honour and power, then they have goods indeed; but if any conſider it, it is no better with theſe then others, and beſides the poore ſoule *is loſt thereby.*

20. *For the Dainties of the Rich reliſh not ſo well with them, as a Bit of Bread doth to the Hungry:* there is every where care, ſorrow, vexation, feare, ſickneſſe, and at laſt Death: All in this world is but meere foppery: The P *Mighty* ſit in the Dominion of the Spirit of this world: and *they that feare God* ſit in the Dominion of the Divine Power and Wiſdome: The Dominion of this world, taketh its End with the Dying of the Body; and the Dominion in the Spirit of God, continueth ſtanding *Eternally.*

P *Potentates, Rulers and Magiſtrates.*

21. It is a very lamentable thing, that Man runneth ſo eagerly after that, which would runne after Man, if he were righteous and honeſt: he runneth after cares and ſorrowes, and they runne after him, he is as if he were *continually Mad*; he maketh diſquiet to himſelfe, if he would be contented, he ſhould have reſt and quiet enough. Hee putteth an q eating Worme into his heart that plagueth and tormenteth him, and cauſeth an Evill Conſcience that gnaweth him, and he is a meere foole with all this: for he leaveth his goods to others, and *taketh* the gnawing Worme in the Evill Conſcience *with him from this world*, and that which plagueth him Eternally, *that he holdeth for his Treaſure.* There cannot be a greater folly found under the Sunne; then that Man, who is the Nobleſt and Rationalleſt Creature in this world, ſhould in Covetouſneſſe be the Greateſt foole of all, to hunt and preſſe ſo eagerly after that which he hath no need of; for every one hath his *ſufficient* portion given him from the Spirit of this world, if he would but be *contented* therewith.

q Or, *Canker.*

22. Thus one Man is a Devill to another, and tormenteth one another, and all the buſineſſe is but *about a hand full of Earth, or for a Stone*, of which the Earth hath enough; And muſt not that needs be a Wonder indeed? Doth not the fierce helliſh Spirit accompliſh it Wonders according to its wiſh in Man? As the Booke of the *Revelation* witneſſeth; where one Seale of Anger hath been opened

opened after another, and men are become *the servants and Ministers* of wrath: they have willfully entered upon it with their Blood and [1] Goods, and thought they did God good service in it.

[1] Or, *Estate.*

23. O Blind Man! how art thou captivated in the Anger? what dost thou, or where art thou? why dost thou suffer the Devill to befoole thee? *Heaven and Earth is wholly thine*, God will give it thee all: Hee hath given thee all; thou hast a Naturall Right and propriety in it; the Sunne and the Starres are thine; thou art Lord of all, let now thy foolish will goe: why dost thou give thy selfe up into Covetousnesse and haughtinesse? Doth not the kingdome of God Consist in Love and Humility.

24. Or doest thou suppose it is *so good to dwell in the wrath?* Behold when the light of thy Eyes doth cease, then thou goest into Darknesse, and takest thy folly, to which thou hast heere addicted thy selfe, along with thee: Is then the Darknesse better then the Eternall Light? Ask the Night whether it be better then the Day? or doest thou suppose that wee are mad that wee thus speak? wee speake what wee see, and testifie what wee know, and thou art blinde.

25. Thus art thou blinded *by the Babylonish Whore*, which the Covetous-Devill brought forth, when Men were secure and carelesse, when they loathed the Word and Spirit of God, as the *Revelation* of *John* testifieth, saying; *I will come and take away thy Candlestick from thee:* And *Paul* saith; *God shall suffer powerfull Errours to fall among them, that they shall beleeve the Spirit of Lying, which speaketh Lyes in Hypocrisie and deceit;* [So that] *they will stick* [1] *close to the Devills. But in the Last Time* (saith the Prophet *David*) *shall the word of the Lord spring up like grasse upon the Earth: open the Gates in the World wide, and set open the Doores, that the Lord may enter in; Who is the Lord? hee is the Champion in the battell; all swords and speares shall be turned into plowshares and sickles,* (saith the Prophet of God) *and it shall be done: whosoever shall call on the Name of the Lord shall be saved.*

[1] *Cleave or hang to Devills.*

26. Therefore it is Good to trust in God, and though the Earthly Body should *alwayes* lye in Dung; it is but for a little while, and none know what houre his Time in this world is out, and then followeth the Judgement according to his life: Therefore *desist* from Covetousnesse, it is the Eternall Roote of all Evill, and of all Folly. A Covetous Man is the Greatest Foole on Earth, for he devoureth himselfe, and causeth disquietnesse to himselfe, and so bringeth Evill upon himselfe by it: *Hee knoweth not what Man it will be, who shall possesse his Covetousnesse;* and many times it is shamefully consumed in Whoring: That wherewith one hath destroyed his soule, with the same another is frolick in another foolery: for it must all come to his Effect. *But hee that trusteth in God hath continually enough:*

whatsoever he hath he is contented with it, and so he is much richer then the foolish covetous [person] who oppresseth the miserable for Money, which cannot prolong his life from Death, nor preserve him from Hell.

27. The *Honest and vertuous* gathereth treasure in Heaven, he getteth a New-Body, wherein there is neither hunger nor thirst, nor frost nor heate, and he hath rest in his Conscience, and will Eternally rejoyce in his Treasure: And the Covetous Foole gathereth an Earthly Treasure, which he must leave to others, and an Evill Conscience, and a Treasure in the Abysse, which will gnaw and eate him Eternally.

28. Gods Blessing never leaveth any that sincerely trust in God, and letteth that goe which will not stay: *God hath Wonderfull wayes*, wherewith he feedeth and nourisheth his children; as *Daniel* in the Lyons Den, and *Elijah* under the Juniper-Tree: and *the Widdow of Sarepta* in the Famine. Hee that trusteth in God, *hath built sure* in Heaven and on Earth.

The Eighteenth Chapter.

Of Death, and of Dying.

How Man is when he Dyeth; and how it is with him in Death.

A Great Gate of Wonders.

1. I Know that *Reason* will say: thou hast never [a] tryed it, and thou art yet in this world in the outward Life, *how then* canst thou know this? Indeed Deare Reason, according to my outward Man I must say so too, and I say the Truth as to the outward Man.

[a] Or, *undergone it.*

2. But seeing wee can Live both in God and in this world together; and seeing the soule, if it will know God, must with Christ presse into God through a Narrow streite Gate, through Death and Hell; therefore wee have power to write *of the way*, and will set it downe for a Memoriall, since wee are yet in this world: For God is wonderfull, who [b] judgeth in a thing, and yet the Judgement is not executed in the thing at that instant: and so though wee are in the

[b] Or, *determineth.*

he Earthly Life, wee shall yet speake *of the Life in Death*, which wee well know [and understand].

3. For there is no knowledge incomprehensible to the *Matrix* of Nature, if the Spirit ride upon its wings *it goeth through* the Three Principles, and if it ride upon its Triumphant Chariot may it not then *ride through Death and Hell?* who can hinder it? And may not a soule *thus* behold the wonders of God? especially when this is the Time, wherein all Wonders shall be revealed [or made manifest].

4. Wee speake not of our selves *alone*: The [a] Starre is appeared which hath broken the Seale: why dost thou long stand gazing? Observe it, the Time is come, there is no preventing of it more. [a] *The Starre of the sixt Seale.*

5. All that hath a beginning, hath an end, that which is included in Time, goeth with Time againe into the *Ether*: If wee had lived in this world without necessity, and without Death, in a Pure Body without spot or blemish, yet the outward Kingdome at the end should have *departed* from us, and so wee should have remained in the Heavenly Substantiality, after the manner of *Enoch* and *Elias*, as also *Moses*, yet *Moses* entered through death into the Paradisicall Life: But *Enoch* and *Elias* were taken up without Dying; and there the outward Dominion with the spirit of this world, was *taken from them* without Dying: which will also be done at the Last Trumpet; upon which will follow an Eternall Life, and an Eternall Death.

6. The *true Man* in the heavenly Image, hath no Time; his Time is like a Round Crowne, or a whole Rain-Bow, which hath no beginning nor no End: for the Image which is the similitude of God, hath neither beginning nor Number: it hath stood from Eternity in the Wisdome of God as a Virgin without [a] bringing forth, or *without willing*; for Gods willing was the willing in her; shee hath [b] appeared in the Holy Ghost with all the Wonders which wee have brought to Essence and Light in this world.

[a] Or, *Generating.*

[b] Or, *Shone forth.*

7. But shee was without Body, without Substance, without Essences, the Essences were out of the Eternall Centre in her made stirring with their Creation, as in *Three Mothers*, according to the Three Principles: That God would be manifested in all the Three Principles, was *the Creation*: and that the Dominion of the Image, did not continue in its [c] Order and Appointment, was *the Death*, in that the Middle gave it selfe into the outward, and the outward into the Middle, which is not the [d] Ordinance of the Eternity: and therefore there happened a Breaking: for the outward, in the Middle hath a Beginning, and a Number, and therefore it goeth to the End, and *must breake* it selfe *off* from the Middle againe, and this the Longing Desire hath done, it hath set the Middle, (wherein

[c] Or, *Ordinance.*

[d] *Order or Law.*

there is an Eternall Life) outward, and let in the outward into the Middle.

8. Thus the Life consisteth in *three Parts*; as first, the Inward, which is Gods Eternall hidden Mystery in the fire, from whence the Life existeth; and secondly, the Middle, which hath stood from Eternity as an Image or similitude of God in the Wonders of God without substance, in which Gods desire was to see himselfe in an Image; and just as a Man seeth himselfe in a Glasse, so was this also: And so thirdly, this Image in the Creation hath *againe* got a Glasse to see it selfe in, which was the *Spiritus Majoris Mundi*, the Spirit of the Great World, *viz.* the outward Principle, which is also a figure of the Eternall [Principle].

9. And on this [*outward*] *figure* the Image hath so gazed, that it hath Imagined and received in the outward Image, which must now breake off againe: but seeing it is bound with its Bond to the Eternall Centre of Nature, *therefore* it happeneth to be *very painfull to breake off*, as to that bond; for there one Life is broken off.

10. And when the Aire ceaseth, then the fire must be smothered, and goe into its *Ether, and that is Death*: for the outward Principle and the Inward breake off one from another; for the outward hath a beginning, and the Inward not; and *therefore* the outward must breake off.

11. The outward consisteth onely in the *Sunnes* Tincture, and its Dominion are *the Planets* and *Starres*, who alwayes drive on their Dominion to the Limit [or Period of their course] for Every Planet hath its Limit in that place it stood in at the Creation, and that is its Period, and its *seculum*, or course: and when it cometh to that place or point, then *all whatsoever it was wholly Lord over*, breaketh: for it beginneth a new course or *seculum*.

12. But you must understand it aright [thus], Every one [of the Planets] hath not the Tincture of Life; *Saturne*, *Mars*, and *Jupiter* have the Great Life; *Saturne* seperateth whatsoever he getteth in his Limit, he doth it not [actually], but he leaveth the Life, and then it hath no Leader, but breaketh of it selfe, and so it is with the *other* [Planets]. But its limit or period must reach to the [b] Crowne of th *Starres*, in that *signe* and Point which the Planet hath its limit and period in.

13. And therefore many a young childe even in its Mothers womb is old enough for Death, for its [1] Lord is at his Period, and leaveth its childe, and the cause why we cannot [easily] search out our End is, that wee doe not *properly* and *exactly* know the Limit of our [b] Leader: for we must know its Number or Period, & the Number or Period of the signe, if wee will hit the point of our Limit or End.

14. Behold

[b] Or, *Zodiack of the twelve signes.*

[1] *The Lord of its Ascendent.*

[b] *Note the Calculation of Nativities.*

14. Behold now in what Danger wee are according to the outward Life, neither are wee at home in this Life, and yet wee are quickened and awakened through the outward Life, and so a ſoule comes to be Generated; though indeed the outward life cannot generate a ſoule; [1] *for the ſeede is ſowne with* [*or in*] *all the Three Principles*, and there are Three Mothers, *each* of which *hatcheth* its Chicken. [1] *Note.*

15. This Might was given to Man; though indeed the Image of God did not ſtand thus: For *Adam*, before his *Eve* [was made], was a chaſt Virgin, not Man nor Woman: he had both the Tinctures, that in the Fire, and that in the Spirit of Meekneſſe, and could of himſelfe have brought forth after a heavenly manner, without dividing or rending of himſelfe, if he had *ſtood out* the Tryall; and then one Man had been generated from another, after that manner as *Adam* in his Virgin-like manner was Man, and the Image of God.

16. For that which is out of the Eternall, hath alſo an Eternall manner of Generating, its ſubſtance muſt goe wholly out of the Eternall, *elſe* it ſubſiſteth not in Eternity. But having no Tongue to [m] bring to Light how one is in *Death*, when he is Dead, though indeed wee underſtand it: therefore wee muſt ſhew it in ſimilitudes. [m] Or, *to Expreſſe.*

17. *A Dead Man* hath no breath, neither hath he any fire in his body: the Body hath no feeling, for it breaketh [or corrupteth] altogether: its Eſſences goe into the Earth: its Elementary Spirit, *viz.* the Aire, goeth into the Aire, and vaniſheth in a vapour; the water and blond is received by the water and Earth, and then there remaineth nothing of the outward Man; *he is quite gone*, for he hath beginning and End, all his Eſſences are gone.

18. Underſtand us after this manner: as the Image ſtood in a forme from Eternity, and yet it had no certain forme, but was a Wonder, like one that *Dreameth* of a ſight or Image, and ſo it hath been foreſeene in the Wiſdome of God, with all wonders.

19. Alſo obſerve this; when God the Father once moved himſelfe to the Creation, then he awakened (in the Image,) *Eſſences*, which ſtood hidden in the Centre of Nature; and theſe Eſſences are out of *the Eternall Liberty*, they ſhould worke their wonders in or according to the will of God; they ſhould frame no other will, for that which they ſhould doe and open, ſhould ſtand Eternally: for it was out of the Eternall; and ſhould *worke* in the fragile or corruptible, and bring its *ſimilitudes* into the Wonders.

20. For the fragile or corruptible hath in the inward an Eternall Mother; and ſeeing now that the Eternall Image hath let the Corruptible into its will; *therefore* hath the Roote of the Corrupti-

ble

ble (which is also Eternall) wrought in the Image, and put its Wonders therein, * which continue now standing Eternally as a figure, seeing they are generated out of the Eternall: and so *they stand in the Will in the Desire of the soule* when it is departed from the Body.

* *Note.*

21. And though it happen, that the Will (in the time of this Life, *viz.* in the time of the Body) doe goe forth out of falshood and wickednesse, yet the Will [purpose and [n] intention] *remaineth as a figure*, which followeth the will as a shaddow, for it is generated out of the Eternall, the soule, in its Eternall Essences hath made that; for the *soule* worketh *by its will in the Centre*, and the *Starry Spirit* worketh *in the Body*, in the fleth and bloud; and *hangeth on to the soule*, and maketh the soule to long and lust; that it also may doe as the Starry Spirit doth.

n *The representation of the Thought.*

22. [o] And so now what the soule doth, it doth in its Principle *in the Eternall*, and *all that* followeth the soule in the deceasing of the Body; onely in the time of the Body, it hath ability to draw its will *out from it*: and when the will is renewed, then also *the* [p] *substance*, which the will hath made in the Centre, is renewed: and though it had been Evill, yet it becometh Good; and so standeth in the Centre, to the [manifestation of] Gods works of Wonder.

o *Note.*

p Or, *subject matter.*

23. Thus also wee give you to consider; how the Condition of *the wicked soule* is, which thus in Covetousnesse, haughtinesse, in Tyranny, and meere falshood and wickednesse, departeth from the Body, *when all that sticketh still* in the will of the soule unconverted from it, in those very works the soule must *Eternally* [q] swimme, for that is its substance which it hath heere made [to it selfe], neither doth it desire any other: And though it offer to hate it, and seeke in the Centre for abstinence [to avoyde it] yet it awaketh but the fire-Roote thereby, which kindleth and increaseth this substance; for the Meeknesse [*viz.* the Water of Eternall Life] *is not in its will*, whereby it might quench the fire; and *turne* it selfe from the Evill into the will of God: and though it seeke for that, yet there is no finding of it.

q Or, *swelter.*

24. Then cometh sorrow and lamentation upon it, and kindleth the *Evill substance* many hundred times more, so that the soule desireth to cast it selfe downe headlong, and yet falleth continually *deeper* into the Centre of the Abysse.

25. It is with that soule as with one that *Dreameth*, that he is in great torment and Anguish, and seeketh help every where, and yet cannot finde it, and so in the End despaireth and giveth himselfe over to the Driver [or Tormentor] when he seeth no remedy, to doe what he will with him: And thus the poore soule falleth into the

the Devills Armes, and neither dare nor can goe any further: but what *he* doth, *that it must doe also.*

26. It must be Gods Enemy, and, in high mindednesse, in its falshood and wickednesse which it committed heere, flie out in the Fire above the Princely Thrones of Angels: and that is its recreation *in its foolish sport*; and being it hath constantly, (heere on Earth in the Body), made it selfe a foole, there also it remaineth to be a foole and a Juggler.

27. For Every *Damned soule*, goeth forth (in its heere practised false wicked Matters) in the Anger of God, as a Stout, Proud Devill; that which it hath *heere acted*, that it doth *there also*; for that very Matter of Folly, *is its* [i] *Treasure*, and therein is its Will also, and its Heart, as Christ saith.

[i] *Note heere the Treasure of the soule.*

28. But *those soules* which at the End *narrowly* escape the Devill, and but then first enter into the will of God, when the Body is deceasing; they are as one that is escaped from a sight, for they are *quite Naked*, and have little of the Body of the Heavenly Substantiality; and they are *very humble*, and love to lye downe in Rest, and so in the Stillnesse *waite for* the Last Judgement, hoping, with the Clarification [Transfiguration or Renovation] of the Heavens to have Joy with all the soules: and although they have Joy with them, yet they see their substance under them, and are very humble in the Majesty: for their dwelling and delight is *onely Paradise*, viz. in the one Element, but *not Majesty*, for the Clarification or Glory is different, all according as the holmesse and Love is.

29. But *the Zealous soules in the Wonders of God*, which heere under the Crosse, wrought the Wonders of God in Obedience to his will, which are mighty in the Power of God, which have put on the Body of God, that is, Christs Body, and walked therein in Righteousnesse and Truth, *all their* [f] *Doings also follow them* in their strong Will and Desire; and they have unspeakable Joy in the Love and [g] Mercifullnesse of God.

[f] *Works, Matters, or Essences.*

[g] Barmhertzigkeit.

30. For the meeke Love of God embraceth them continually: all the *Wonders* of God are their *food*; and they are continually in such Glory, Power, Might, Majesty, and Wonder, as no Tongue can Express; for they are Gods Children, Gods Wonder, Gods Power and vertue, Gods strength, Gods honour and glory; they are his Prayse, they sing his song of Prayse or Halelujah in Paradise, in the Element, and in the Centre of Nature; there is no awakening of the Wrath [there] in Eternity: but Every Spirit in Nature is a Love desire: they *there* know no Devill, Anger, nor Hell; there is Eternall Perfection: whatsoever the will desireth, that is there, *and all in Power.*

31. It

31. It is written: *The kingdome of God consisteth in Power*, and not in the Earthly [u] substance, for this Earthly substance is not from Eternity, *therefore* also it will not be to Eternity: If you will conceive of the Heavenly Substance, you must have a care that you bring *a heavenly Minde* to it, and *then* the Spirit of God will *well* shew the Heavenly Substance; it is much easier for the Enlightened to conceive of the Heavenly Substance, then of the Earthly; Let not the Reader Imagine the thing *so difficult*.

[u] *Matter or Thing.*

32. But in the *Thoughts* of his owne Reason, he cannot reach to it; let him leave off, for thereby he attaineth onely a Glimps, even as Antichrist hath but *a Glimps* of the Word of God, and of the Doctrine of Christ, and yet strongly supposeth that he hath apprehended the Word; but it is *a meere foppery*, their Crying and Roaring is meere Juggling.

33. If you have not the *right hammer*, you cannot strike the Clock that awaketh the poore captive soule, Heaven and Earth and *Every thing lyeth in Man*, you need but to use the right Hammer, if you will strike his Clock and awaken him out of his sleepe: your *Crying aloud* will not doe it, you will not be able to beate the Divine sound into him, if you your selfe have it *not*: But those that have the right Hammer, they awaken him indeed; therefore *all Teachers without Gods Hammer*, are but Jugglers, Hammers for the Belly, Hammers for the Eare, and no Hammers for the soule.

34. The soule dwelleth not in the outward Spirit; Indeed the Outward Spirit hath *insinuated it selfe* as an [y] Evill Companion into the soule, but hath not the Principle in it, wherein the soule dwelleth, but is onely a cover and *hinderance* to it.

[y] *Germanice Schalk.*

35. And so also the Antichrist is but a *hinderance* to the poore soule; for if the poore soule were not so fast tyed and bound to the *Crying*, which onely filleth peoples Eares *in Sermons*, it would enter into it selfe, and seeke it selfe, it would endeavour after amendment and abstinence from sinne; but now it supposeth that to be *Holinesse* which entereth in at the Eare, and yet many times there is nothing but drosse, filth, and reproach against Love and Concord in it.

36. What shall a Man say? Is not all quite blindfolded and full of Hypocrisie: every one endeavoureth after nothing but *for the Belly*; Both the Shepheard, and the Sheepe, the Superiour [or Magistrate] and the Inferiour [or Subject], [z] the Spirit of God is very *scarce* and rare among them, and though they boast much of it, yet it is but a shew of holinesse and hypocrisie, where the heart knoweth little of the Spirit of God, it is a meere Notionall Conjecturall knowledge and a matter without spirit.

[z] *Or, Thing or confused Hotchpotch.*

37. O

37. O thou worthy Chriſtianity, behold thy ſelfe, O *Europe*, *Aſia*, and *Africa*, open thy Eyes and looke upon thy ſelfe, doe but [a] ſeeke thy ſelfe. Let every one ſeeke himſelfe, or elſe it will *not* be well with them: There is a ſtrong Bow bent: fall into the Armes of the Archer, and be converted, and finde thy ſelfe, or elſe thou wilt be *ſhot away* [as an arrow out of a Bow]. Be not rocked aſleepe by children, but riſe and walke upon thy owne feete, it is high Time, the ſleepe is at an End, the Angell hath ſounded his Trumpet, doe not draw back, conſider what the *Revelation* of Jeſus Chriſt ſaith. *That thoſe which hang to the Whore of Babell*, [that is, to the Confuſion] *will goe along with her into the Lake which burneth with fire and brimſtone:* [viz. the Lake of Gods Anger, which burneth with Judgement, Famine, and Peſtilence, which will ſweepe the whole Earth].

[a] Or, *Examine.*

38. For the Whore will not be converted, ſhee muſt [b] drink of the Dregs of that Cup which ſhee hath filled: therefore let every one himſelfe, open his owne Eyes, for God is Great, who will Judge her, ſhee will continue and goe on in her ſinnes, and at length *Deſpaire*; ſhee cryeth *Mordio* [*Murther, Murther,*] and yet none hurteth her, but it is her owne Evill that plagueth and tormenteth her, *viz.* the Hypocriſie, ſuppoſed Holineſſe, high-minde and Covetouſneſſe; ſhee hath *Wolves* that bite and teare her, yet they are *but Wolves*, that doe ſo, and are none of the ſheepe.

[b] *What meaſure ſhee hath meted to others ſhall be meted to her.*

39. Therefore it is neceſſary to awake, *not in much ſearching after Opinions and fooleries*, but in ſeeking thy ſelfe: for much ſearching without Converſion from Evill is meere deceit, and ſeduction from this way: And though thou ſhouldſt Reade *this* a thouſand Times without Converſion of thy will, thou wouldſt undeſtand as much of it as *the Aſſe* doth of *the Pſalm Booke:* and Juſt thus it is with the *Belly-Prieſts, the Antichriſt.*

[c] *Pſalter.*

40. Doe you ſuppoſe it a ſlight matter, to ſet an Aſſe upon a kingly Throne? How then ſhall the *Belly-Aſſe* ſtand before God, who ſetteth himſelfe with an Aſſes Heart, in the Throne of Chriſt, which is the dwelling place of the Holy Ghoſt, *onely for Gaine, honour, and Eſteeme ſake*, and is meerely a teller of Stories, or Relator of a Hiſtory, without any knowledge; and beſides is full of blaſphemy and wickedneſſe: Or doſt thou ſuppoſe thou art *fit enough* to ſit in the Throne of Chriſt, when thou haſt ſtudied ſome Arts and forrain Languages? *Deare Sir* conſider! Looke upon Gods choice, upon *Abraham* and *the Patriarcks*, alſo upon *Moſes* and *the Shepheards*, alſo upon *the Prophets* and *Apoſtles*, and thou wilt ſoone ſee, whom God chooſeth, and whether hee chooſeth Art or Spirit.

41. Therefore be warned, let every one conſider his ſtate and

condition he is in; He that worketh worketh the Wonders of God, and goeth in ſimplicity with his will into Gods will, and hangeth *as a childe to God:* he hath but two wayes to goe. one in his work wherewith he may ſuſtaine his belly, the other in the will of God, and ſo putteth his truſt in God, let him make and doe with him what he will: and whereſoever he is, or whatſoever he is going about, he ſaith, *Lord it is my Employment*, or Calling, *thy will be done*, give mee what is good for mee; and ſuch goe on very rightly in Gods works of Wonder.

42. But he that is *choſen by Nature* to be a Ruler, Governour, or [d] Leader, Eſpecially in a Spirituall State and Condition, he ought well to have a care of his Doings, that he doe not goe *without his Weapons*, or Armour; for he Leadeth the flock of Chriſt; Hee is a [e] Sheepheard, the Wolfe is continually about him.

[d] Or, *Captaine.*

[e] Or, *Paſtour.*

43. If he be *watchfull*, and doth conſider that he hath Chriſts ſheepe under his keeping, and feedeth them aright as a faithfull Shepheard: then the Shepheards Crooke ſhall be a Great Glory to him in the Eternity: But if he ſeeke onely the Wooll, *viz.* his owne honour and Eſteeme, might, power, and Authority, Pomp, State, Glory, and voluptuouſneſſe, and ſpendeth or conſumeth the ſheepes Paſture, and doth not give them food and drinke, but is a lazy ſleeper, ſnoring in fleſhly Luſt and pleaſure, while one ſheepe is going aſtray heere, another there, being ſcattered and lyable to be *devoured by Wolves*, who will not goe in by the Doore of the ſheepfold, but clime up on the out ſide, and onely contrive how they may by cunning, ſuttlery, and crafty tricks, ſteale away their food, and [f] ſheare off their wooll: All ſuch are of the Number of Wolves, and have not the Shepheards Crooke of Chriſt; but they have and uſe the Devills Sheares: and muſt hereafter *howle* with the Wolves *Eternally*.

[f] Or, *fleece them.*

44. How may any *call himſelfe* a Shepheard of Chriſt, who is not choſen to be a Shepheard by the Spirit of Chriſt? Or may a Wolfe make a Shepheard over the Sheepe? are they not * *both Wolves?* or doe wee ſpeake from conjecture? It is not ſo in the Order of Nature, for an Evill thing cannot produce a good thing out of it ſelfe, but one Evill thing generateth another.

* *He that maketh & he that is made a Shepheard or Paſtour.*

45. How then can one wrathfull Souldier [g] appeaſe another furious Souldier, who fully purpoſeth to kill, ſlay, and murther? Or how wilt thou *awaken the Holy Ghoſt in Man*, ſeeing there is onely the Spirit of this world *in thy voyce?* That cannot be, unleſſe it were already awakened in the Hearer, who *heareth* the voyce of the Holy Ghoſt in [h] *all words* which are ſpoken of the wonders [or works] of God.

[g] Or, *make him milde and gentle.*

[h] *Every word that is ſpoken by any whatſoever they are.*

46. And if an Aſſe could ſpeake, and ſhould ſpeake of Gods Word,

Word, the Hammer of the Awakener would then ſtrike in the ſoule which is in God: *Whoſoever is of God heareth Gods Word*, ſaith Chriſt: *yee therefore heare not, becauſe yee are not of God*: but of the Devill, and of the Spirit of this world.

47. In ſome there is no Word or Spirit of God at all *to be awakened*; for the Wrathfull Matrix hath captivated them; which is plaine and manifeſt in ſome to whom Chriſt himſelfe ſpake: he had the Hammer indeed, but his Spirit *entereth not* into the malicious obſtinate ſoule, but into thoſe, who would faine be vertuous, honeſt, and godly, *if they could*: And when once the Hammer thus awakeneth the Spirit of the ſoule, that the ſoule turneth and caſteth it ſelfe into God, *then it can*.

48. The [1]Old Man ſhould not have the Dominion, but the Spirit of God ſhould have it; elſe there is *no ability*, but a keeping back by the Wrath; For there is a *Twofold* Longing or ſeeking in the ſoule: one is the fires greedy covetous fierce Longing, which alwayes ſeeketh after Earthly Matters; and the other is from the Spirit which is brought forth out of the Fire, wherein the right Life of the ſoule in the Image of God, is underſtood, that is Gods Longing, which ſeeketh the Kingdome of Heaven.

[1] *The Old Adam.*

49. And ſo when the right Hammer (viz. *the Spirit of God*) ſtriketh in it, then that Longing is ſo ſtrong, that it overcometh the Fire-ſource and Longing, and maketh it meeke, ſo that it deſireth the Longing of Love, *viz.* the Longing of the ſoules Spirit; and there is good to be done; ſuch a ſoule is *eaſie* to be awakened, ſo as to ſubdue the outward Dominion, eſpecially when the Hammer of the Holy Ghoſt ſoundeth through the Eares into the Heart, then the Tincture of the ſoule receiveth it *inſtantly*: and there it goeth forth through the whole ſoule, through both the Longings, for it caſteth it ſelfe into *one* will: for *two* wills doe not ſubſiſt in Eternity, there muſt be but one; one of them muſt be impotent or unmighty, and the other Omnipotent, or Allmighty, or elſe there is diſunion, or no agreement.

50. For that is the right [or true property] of Eternity, and of the Eternall ſubſiſtence, to have but *one* onely will: if it had *two*, one would breake or deſtroy the other, and ſo there would be ſtriſe: Indeed the Eternity conſiſteth in many Powers and Wonders, but its Life is meerely and onely *the Love*, out of which goeth forth Light and Majeſty: All Creatures in Heaven have but one will, and that is inclined into the Heart of God, and goeth into Gods Spirit, even into the Centre of Multiplicity in the ſpringing and bloſſoming, but Gods Spirit is the Life in Every thing.

51. The Centre of Nature affordeth the ſubſtance, and the Majeſty affordeth power; and the Holy Ghoſt is the bringer forth:

He hath the Predominancy: and it hath been so from Eternity, but in an *Invisible* substance [k] before the Creatures: There is nothing New in Heaven, that was not before, but onely that the substance is become palpable and comprehensible; God himselfe hath shewen forth himselfe in Similitudes and Images, else all had been but meerely and onely God: The Devill is Gods; he is *his wrath* or fierceneſſe in the most inward Centre, which is also the most outward, for his kingdome is the Darkneſſe in Nature, as is before mentioned.

[k] Or, to.

52. Therefore Man should have a care of himselfe, and endeavour to [l] propagate or put forth himselfe, for he is a roote in the soyle of God, *and hath gotten the Spirit of understanding:* he must [l] bring forth fruit out of the Spirit of the soule, in the power of the Holy Ghost; not according to the forme and manner of Darkneſſe, but out of the Power of the Light: for whatsoever groweth out of the power of the Light, that, belongeth to Gods Table; and whatsoever groweth out from Darkneſſe, which remaineth a fruit in Darkneſſe, belongeth to the Darkneſſe in the Abyſſe in the Wrathfull Matrix [or in the fierce Genetrix].

[l] *Bring forth or regenerate himselfe.*

53. *After this* [*Life*] *time* there is no recalling; for as an hearb is sprung up and growne, so it remaineth, and so it reliſheth, and is afterwards desired for food *onely of those* that are of the same Essences [or quality]: but those that have not the same Essences, desire it not for food, neither doe they gather it into their Barnes.

54. *Therefore* let every soule try and examine it selfe, and consider what kinde of fruit it is: it is *good converting while wee are heere* in this Life, and to prune off [the Evill] Branch, and to send forth a better from its roote: but when the *Great Reaper* cometh, he cutteth off all, one and other, and then the weeds and evill branches are bound in Bundles, and cast into the fire; but the good hearbs are set upon Gods Table.

55. Wee have very faithfully opened *this* according to our Gifts, and whosoever is hungry let them eate, and whosoever thirsteth let them drinke; *they may have it without money:* that our Joy in God may be full, and that wee also may have to eate in the [m] other world. *Hallelujah Amen.*

[m] *The world to come.*

The End of the Booke of the *Threefold Life.*

An Alphabeticall Table of the Materiall Contents of the ſeverall Verſes of this Booke of the *Threefold Life of Man.*

Chap. Abyſſe. Verſe.

5. *Herein the* Abyſſe *of the Anger of God conſiſteth.* 109

5. *Admonition to the Seekers that ſuppoſe the* Abyſſe *where the Devills dwell, to be a farre off.* 111

5. *The* Abyſſe *upon which the Foure Elements ſtand, is the Anger of God, and the Habitation of the Devills.* 141

6. *The* Abyſſe *of Hell is in this world.* 67

9. *How the* Abyſſe *mixeth its wonders among the wonders of God.* 11

14. *Whence the Great Covetouſneſſe (which is the firſt Roote of the* Abyſſe*) ariſeth, which affordeth nothing to any willingly.* 32

14. *Of the Enviouſneſſe in the Word of the ſoule, the ſecond roote of the* Abyſſe*, from whence hyars and ſlanderers ariſe: the Authour lamenteth the Great Miſery.* 33

14. *The Third Roote of the* Abyſſe *which is the ſeate of the Devill, viz. the Anguiſh: of the wonderfull working of the Devill in this property.* 34

14. *The working of the Devill in the Fourth Roote or forme of the* Abyſſe*, viz. the Flaſhe, the ſpringing up of the Light in the underſtanding.* 35

Adam.

5. *How* Adam *was in Paradiſe before his ſleepe.* 135

5. *How* Adam *is become Beaſtiall and Earthly.* 136

5. *Out of what* Adam *is Created.* 137

5. *How* Adam *would be like God, and how Eve was miſled.* 138

Chap. Verſe.

5. *How* Adam *was Created in the beginning.* 144

5. *How* Adam *ſhould have remained for ever.* 145

6. *Out of what it was that God ſpake to* Adam. 1

6. *A Lamentation that* Adam *and his Generation hath not continued to be children of God in Paradiſe.* 13

6. *How the periſhed ſoule of* Adam *was againe ſet in the Eternall Humanity.* 85

6. *The Fall of* Adam *is likened to the quenching of Iron.* 90

6. *The Deity was not Extinguiſhed in the Fall of* Adam*: the Condition of* Adam *if his will had continued in God.* 91

6. *How* Adam *was captivated by the world, by Death, by the Devill, and Hell.* 92

6. *What the Fall of* Adam *was.* 93

6. *How the poore ſoule of* Adam *was aſhamed: and what his cloathing was before the Fall.* 94

7. *From* Adam *to Chriſt the Tree of Pearle grew hidden under the vayle of Moſes.* 12

7. *The Power and Condition of* Adam *before his Fall.* 26, 27

7. *The will of* Adam *before his Fall was in God, and God in him, and He in Paradiſe.* 28

7. *Why the Commandement not to Eate of the Forbidden fruit came: alſo how long* Adam *was in Paradiſe before he fell aſleepe.* 29

7. *How* Adam *in his ſleepe became Male or Man, and ſo Eve was formed into a Woman.* 30

7. *The*

The Contents of the *Threefold Life.*

Chap. Verſe.

7. *The miſerable condition of* Adam *after the Fall, and of ours alſo.* 31
7. *How wee are ſhut up in the Anger with* Adam. 43
8. Adam *was in Paradiſe in the Divine Body, and now he is between Heaven and Hell.* 9
11. *Reaſon ſhould open both Eyes: The Creation of* Adam *Explained: alſo the Cauſe why God did not at firſt create* Adam *an Angel.* 11
12. *A ſpeech to all that are proceeded from* Adam. 12
18. *How* Adam *was before his Eve.* 15

Aire.

7. *Of the Inſtability and wreſtling of the* Aire. 76
7. *Of the Spirit of the* Aire *in the Creatures, and its tranſitorineſſe.* 78

Allmighty.

All, All things, Allmightineſſe.

3. *Men ſhould ſearch their own Property,* All *is full of God.* 33
3. *Men muſt be ſcorned: alſo how* All *may be found that is deſired.* 36
4. All *conſiſteth in the Will; the Will carrieth and leadeth us.* 6
4. *The Eſſence of* All *Eſſences, is a continuall hunger and ſatiating: Alſo how* All *changeth, and yet remaineth ſtill.* 7
4. *Whence* All *that is come to be hath proceeded; alſo where Time began.* 25
9. *How* All *is become ſubſtantiall.* 45
15. All *ſhall be tryed in the Fire.* 13
5. *Why* All things *are come to a corporeall ſubſtance.* 123
17. *God hath given* All *to us.* 23
10. *How in the will of God wee are able to doe* All things. 32
2. *How God is* Allmighty. 26
4. *Nature conſiſteth of Endleſſe Formes: no number is found in the* Allmightineſſe. 9

Chap. Amen. Verſe.

16. *How in the* Amen *is underſtood the ſeeking of the Eternall Nature.* 95
16. *How the whole Alphabet proceedeth out of the* A: *Alſo of the ſyllable* men: *If God were not become Man wee could not attaine him.* 96

Angells.

14. *How the* Angells *often aſſiſt the vertuous, in neceſſity.* 58
14. *How the* Angells *often deliver Chriſtians.* 57
14. *What the Condition of the Holy* Angells *is.* 61
14. *What condition they are of that want the Aſſiſtance and ſociety of* Angells. 62
14. *The* Angells *accept of no honour nor worſhip from us.* 63
14. *The* Angells *ſtrive with the Devills about the ſoule of Man.* 67

Anger.

3. *The* Anger *of God is not a thing without God, neither is it the meere Deity.* 19

Anguiſh.

2. *What the Deſire of the* Anguiſh *is.* 30
3. *That which maketh* Anguiſh *in the dark Centre, maketh Joy in the Light.* 15

Antichriſt. Antichriſtian.

6. *The Spirit which hath Blinded us in the* Antichriſt. 11
6. *How* Antichriſt *rideth over Heaven, Earth, and God.* 13
11. *Heere the proud covetous* Antichriſt *is told where its poore ſoule ſhall remaine.* 48
11. *Of the very* Antichriſt: *his Myſticallneſſe: every Man carrieth him in his heart.* 52
11. *The* Antichriſt *hurteth not the Ignorant: God will manifeſt him, and he ſhall looſe his ſting in the children of God.* 53
11. *The* Antichriſt *is a cauſe of the falling away of the Aſians, Aſſyrians, Egyptians, Moores, Grecians, and Africans: the Indians are better then the* Antichriſt. 90

11. *They*

The Contents of the *Threefold Life.*

Chap. Verſe.

11. *They that will ſlay the* Antichriſt *are the very Beaſt whereupon he rideth : alſo what Contention Effecteth.* 94

11. *How the* Antichriſt *Pronounceth People happy for Money.* 97

11. *A ſpeech to* Antichriſt *concerning the buſineſſe between Peter and Ananias.* 99

11. *It were often better not to be Hearers of the Lyes of* Antichriſt. 101

11. Antichriſt *is borne of Lyes : alſo where he feedeth his ſheepe.* 102

11. *How* Antichriſt *is to be ſlaine and pulled downe.* 106

12. *How by the buſineſſe of Cain and Abel,* Antichriſt *may be diſcerned.* 17

12. *A ſpeech to the* Antichriſt *concerning his leading people aſtray.* 29

12. *Who are the Beares and Wolves of* Antichriſt : *alſo when the Myſtery of the Kingdome of God ſhall be manifeſt.* 30

12. *Advice to Princes :* Antichriſt *ſticketh in all Covetouſneſſe.* 32

12. *The Marks of the Laſt* Antichriſt : *admonition to the Children of God.* 34

6. *How the* Antichriſtian *ſpirit ſhall be rightly ſhewen to us.* 12

Art.

3. *How Men binde true underſtanding to* Art *and ſtudy.* 83

4. *Without the Will of God all that is done in Naturall* Art *is but a Graven Image.* 46

7. Art, *Eloquence, and an Univerſity availe nothing.* 5

Aſia.

12. *Why* Aſia, *Africa, and Greece, are to be accounted happy.* 25

Authour.

1. *Who thoſe are that can underſtand the* Authour. 22

1. *The End of the* Authours *writing.* 41

1. *The* Authour *will ſhew what wee are in body and ſoule ; alſo what God, Heaven, and Hell are : and ſaith wee are blinder then the Heathen.* 44

Chap. Verſe

2. *The* Authour *ſpeaketh of his knowledge.* 8

2. *The Deity ſubject to no Alteration. The* Authour *ſpeaketh but in Part.* 66

3. *The* Authour *will ſhew that which hath been hidden ſince the Fall of Adam.* 6

3. *Advice to the Children of Chriſt. The* Authour *doth not forbid going to the Churches of ſtone.* 90

3. *The* Authour *hath not ſought after the Sophiſters, but the Heart of God.* 92

4. *If the* Authour *did not ſee and underſtand, he ſhould hold his Peace.* 3

4. *The* Authour *writes theſe things downe for a Memoriall to himſelfe.* 4

5. *The* Authour *ſpeaketh as a childe ſpeaketh of its Mother.* 23

5. *To thoſe that are not borne of God, the* Authour *is Dumb.* 25

5. *The* Authour *ſpeaketh from two Languages.* 26

5. *The* Authour *Admoniſheth the Wolves to Embrace the poore A B C Schollers.* 78

6. *Why the* Authour *hath undertaken to write this Booke.* 5

6. *The* Authour *writeth as for Many.* 7

6. *The* Authour *ſpeaketh by Living Experience.* 35

6. *The* Authour *ſpeaketh what he knoweth, and muſt ſpeake.* 73

7. *The* Authour *will ſhew the hard Priſon of our blindneſſe.* 53

7. *The* Authour *bewaileth our Blindneſſe.* 59

8. *The* Authour *is cloathed with Adams skin, and alſo liveth in the Hope of Iſrael.* 8

9. *The* Authour *ſpeaketh what he muſt ſpeake, and deſpiſeth none.* 30

9 *The* Authour *ſpeaketh what he himſelfe hath Tryed.* 38

10. *The* Authour *ſheweth how farre wee ought to ſearch.* 29

11. *The* Authour *deſireth not to blemiſh Mankinde by his wonderfull diſcovery in his writings.* 30

13. *The*

The Contents of the *Threefold Life.*

Chap. Verſe.

13. *The* Authour *ſpeaketh what is given to him, and knowne to him.* 63
14. *The* Authour *writeth that which he hath ſeene with ſpirituall Eyes.* 55
16. *The* Authour *hath Experimented what he mentioneth concerning the ſoule.* 10
18. *The* Authour *hath Ability to write theſe Myſteries.* 2

Babell.

3. *When* Babell *breaketh, then there is the Tabernacle of God with Men.* 81
3. Babell *reproved for Judging thoſe that are in the Angelicall world.* 88
7. *What the Poore ſoule in* Babell *muſt doe to be Happy.* 7
8. *A wonderfull deſcription of the Fall of* Babell, *and the Dragon, that is, the Contentious Diſputation and Tyrannicall Government.* 49
10. *Vengeance denounced over* Babell. 35
14. *An Admonition to* Babell. *Alſo concerning the Eternall ſatisfaction or Attonement.* 39

Band.

1. *Soureneſſe and bitterneſſe together are the* Band *that maketh it ſelfe.* 29
1. *Of the Eternall* Band, *out of which All things are made.* 40

Baptize. Baptizer. Baptiſme.

13. *The Schoole Rabbies will be* Baptized *by One that is Comming: who will Baptize with the Fire of Anger.* 39
13. *They that ſay the Teſtaments or Sacraments are but meere ſignes or ſymboles, are the Antichriſt. Alſo how a ſimple Perſon is able to* Baptize. 38
7. *Wherefore Chriſt hath Inſtituted the* Baptiſme *for us.* 50
13. *A wonderfull yet certainly true deſcription of the* Baptiſme *of Infants.* 33
13. *Why God by Chriſt Inſtituted two Teſtaments or Sacraments. How the Devills Oracles ceaſed at the coming of Chriſt.*

Chap. Verſe.

An Expoſition how the Baptiſme *is for the Ignorant and ſuch as have not Faith yet.* 36
13. *The Holy Ghoſt chiefly manageth the Office in* Baptiſme. 37

Beaſt. Beaſts.

3. *The Spirit reſembleth us to an abominable* Beaſt, *upon which he ſetteth the fine Spirituality or Clergy.* 61
3. *What* Beaſt *the dainty Woman rideth upon not Chriſts Aſſe but the Devill.* 62
5. *In the Courts of Princes the vialls of Anger are powred forth, through the Inſtigation of the Hypocrites the Clergy: the Might of Princes is the* Beaſt *of the Whore.* 66
6. *Advice to the ſeeking Minde that would be rid of the* Beaſt. 16
8. *A* Beaſt *underſtandeth not its beginning, but there is another life in us.* 26
8. *Wee are not meerly out of the Earth as a* Beaſt *is.* 27
8. *How the Fleſh of* Beaſts *which wee eate fullyeth the ſoule.* 19
8. *Wee are both Men and* Beaſts. 25
8. *Of the Deſire which* Beaſts *have.* 28
9. *Whence the Weedes and Evill* Beaſts *have their Originall.* 12
9. *The Evill* Beaſts *are proceeded according to the Devills deſire.* 55

Beginning.

4. *What the* Beginning *is.* 21

Birth.

1. *How wee may enter into the* New-Birth. 17
1. *No Nature is felt in the Divine Life: The ſoule is a Fire in the Eternall Nature: The ſoule is a Spirit having ſeven Formes, wherein Heaven and Hell conſiſt: The Authour heere underſtandeth the Eternall* Birth. 19
2. *Of the* Birth *of Nature in a ſimilitude.* 27

2. *How*

The Contents of the *Threefold Life.*

Chap. Verſe.

2. *How the* Birth *is; alſo of the Eſſences and of the Fire-Spirit.* 71
3. *Of the* Birth *of the foure Formes of the Eternall Nature.* 8
3. *The Names of the ſecond* Birth *or Word.* 24
3. *Without the foure* Birth *there would be no Nature nor life: the Life is the moſt deleſtable: the foure* Birth *is Eternall.* 27
3. *A thankeſgiving for the* New-Birth *out of darkneſſe into the Light.* 59
4. *A warning to the Minde to conſider it ſelfe; for the Eternall* Birth *is like the Minde.* 75
5. *The Authour will ſpeake and not be ſilent concerning the Eternall* Birth *of the Heart of God.* 35
6. *How the whole* Birth *of the Eternall Nature is included in a ſmall Circle or Point.* 43
9. *What the Eternall Word is, and its* Birth: *The End of Nature.* 92

Biſhops.

14. *How Profitable the* Biſhops *choſen for Art ſake, are to the world. Many of their Writings have as much Love to their Neighbour in them as the Devill in Hell hath.* 24

Bleſſed.

17. *How the Body alſo is* Bleſſed. 11

Body.

5. *Why the* Body *is like a Croſſe. Our Fall and Redemption.* 34
8. *How wee ſhould tame the* Body, *and not pamper it as a wanton Aſſe.* 22
8. *The* Body *will not readily breake off its will: alſo it is a very unfaithfull Neighbour to the ſoule.* 24
9. *How every Forme or Creature hath figured its* Body. 49
11. *Out of what, the* Body *and alſo the Spirit of the Creatures is Created.* 7
11. *What kinde of* Body *we have in God.* 73
13. *What* Body *it was that Chriſt gave to his Diſciples.* 22
13. *Of the Heavenly* Body *of Chriſt that filleth the Angelicall world, and yet the Creature [Chriſt] may well be ſeene ſtanding Palpably.* 24
14. *How the Anger of God is received inſtead of the* Body *and bloud of Chriſt.* 18
17. *Whence the* Body *is, and what it will be againe.* 7
17. *The* Body *is a Mixed Maſſe or Lumpe of two Centres.* 8

Breath.

11. *Of the breaking in of the living* Breath: *Advice to the High Schooles or Univerſities.* 13

Bridegroome.

16. *Advice to Chriſtendome. Of the Coming of the* Bridegroome. 102

Brightneſſe.

2. *Whence the* Brightneſſe *Exiſteth.* 82

Candleſticks.

3. *Why the* Candleſticks *were taken away after the Time of the Apoſtles. The ſeaven Seales are the Fathers Nature: and the ſeaven Candleſticks are the ſonnes.* 42
3. *Of the Image in the Midſt of the ſeaven* Candleſticks *or ſeaven Spirits of God.* 46
3. *What we muſt doe to behold the ſeaven* Candleſticks *in our ſelves.* 65

Care.

17. *How God taketh* Care *for us.* 2
17. *How Man relyeth upon his own Labour and* care *taking.* 5

Centre.

9. *How before the Creation of the Sunne the outward* Centre *of Nature wheeled it ſelfe thrice about.* 83
9. *The ſimilitude of the Eternall* Centre *was not figured before the Creation.* 94
9. *How the Heart of God Created the ſeaventh Forme of the* Centre *of Nature.* 95

The Contents of the *Threefold Life.*

Chap. Verſe.

Ceremonies.

11. *A Speech to the Antichriſtian World, with its* Ceremonies: *ſhewing what it ſhould have taught Men.* 46

13. *It is better to ſhew the way of the Lord, then to ſet up* Ceremonies. 43

Children.

11. *How* Children *are our Schoole-Maſters.* 111

15. *If our* Children *did not as others doe, they would be the ſcorne of the world; ſome Parents alledge ſo.* 18

Chriſt. Chriſts. Chriſtendome. Chriſtian. Chriſtians.

3. *The Authours meaning is to be ſought and found in the Life of Chriſt.* 4

3. *How Jeſus* Chriſt *muſt become Man in us if wee will finde God.* 31

3. *What Man muſt doe to have* Chriſt, *the Supper, the Baptiſme, and the Holy Ghoſt.* 86

3. *Men muſt goe with Earneſtneſſe into the Temple of* Chriſt *as well as into the Churches of Stone.* 91

5. *What Body* Chriſt *giveth us to Eate: alſo of the One Element.* 68

5. *Why the New-Adam* Chriſt, *muſt hang on the Croſſe.* 140

5. *Why the New-Adam* Chriſt, *muſt goe through Hell.* 142

5. *The New Adam* Chriſt *muſt be Tempted forty dayes in the Wilderneſſe.* 143

6. *How the Innermoſt Court ſhall be given to thoſe that know not the Name of* Chriſt. 23

6. *A wonderfull Expoſition how* Chriſt *ſitteth at the Right hand of God upon the Circle of our Life.* 71

6. *How the Three Principles were manifeſted in the Perſon of* Chriſt. 81

8. *Of our Power in* Chriſt *to become the children of God.* 17

8. *How the Miniſters or ſervants of the Dragon would have ſmothered the Reſurrection of* Chriſt. 70

Chap. Verſe.

8. *How* Chriſt *is New-Borne in God, and ſitteth on the Rain-Bow.* 72

8. *How* Chriſt *did caſt away nothing from him at his Reſurrection but the Spirit of this world.* 73

8. *How the ſoule attaineth the Fleſh of* Chriſt *even in this Life time.* 76

11. *The Authour ſhutteth not up the Grace from any, but writes why* Chriſt *is borne.* 31

11. *Reaſon asketh how we can be in the Body of* Chriſt. 68

11. *Men muſt enter into the Temple of* Chriſt, *elſe they ſtay in Darkneſſe.* 79

11. *How* Chriſt *warneth us, his appearing is as the Lightning.* 83

11. Chriſt *is the Way, the Doore, and a good Shepheard.* 84

11. *It is not neceſſary to chooſe any place to finde* Chriſt *in, he is every where.* Chriſt *is our Carcaſſe to whom we flie as Eagles.* 87

13. *How* Chriſt *will be with us, and take care for us.* 2

13. Chriſt *gave his Diſciples no Earthly Tranſitory thing.* 13

13. *The Apoſtles did not eate the outward Fleſh of* Chriſt. 14

13. *A plaine (though to Reaſon a high) ſimilitude of the Eating the Body of* Chriſt. 15

13. *Another ſimilitude of eating that Body of Chriſt which is every where.* 16

13. Chriſt *feedeth not the ſoule with Spirit, but with Body.* 17

13. *How the once received Body of* Chriſt *departeth not from us, except we our ſelves like Adam ſpoile it.* 21

13. *How there were in the hand of* Chriſt *two Kingdomes at once.* 23

13. *How* Chriſt *ſtandeth in the Father, as the Sunne in the Elements.* 29

14. *How* Chriſt *is reproached.* 17

14. *It*

Chap. Verſe.
14. *It is no ſlight matter to put on the Garment of* Chriſt. 22
15. *The Lamentation of* Chriſt *at the diſobedience of the world.* 1
15. *To whom the ſufferings of* Chriſt *are profitable.* 21
18. *He that ſitteth in the Throne of* Chriſt *with an Aſſes Heart, is but a teller of Stories, and no Preacher.* 40
16. *What profit* Chriſt *becoming Man, is to us.* 88
13. *How* Chriſtendome *hath fallen aſleepe by her whoredome.* 61
13. *The Authour asketh whether* Chriſtendome *thinketh him mad or no.* 62
6. *The vaine Boaſting of the Name* Chriſtian *or Jew.* 25
15. *How a ſincere* Chriſtian *knoweth not himſelfe.* 26
6. *The* Chriſtians *ſay yea; in the Parable of the two ſonnes.* 27
6. *The* Chriſtians *judge and condemne that in others which they themſelves doe.* 29
6. Chriſtians *ſhould not be Judges but Lights to the world.* 30

Church. Churches.

7. *He that reſteth contented with meere going to* Church, *is as well before as after he comes there.* 2
7. *The falſe Magus cryeth here is the* Church *of Chriſt, but it is the Whore.* 57
9. *For whom it is beſt to ſtay from* Church. 28
11. *How one may be alone in a Wilderneſſe, and yet in the Congregation or* Church *of Chriſt at the ſame time.* 67
11. *The* Church *of Chriſt is every where. A Repentant Turk is in Chriſt.* 89
11. *What it is the Antichriſt ſcandalizeth the* Church *of Chriſt with.* 100
12. *The Authour declareth his hearty love to the* Church *or Congregation of Chriſt.* 9
13. *When the Romiſh* Church *loſt the Jewell, it became Babell.* 5
14. *How the Prieſt-Devill hath made the* Church, *and Congregation of Chriſt, ſtarck blinde.* 23
9. *The Devill moſt readily driveth the diſtreſſed ſoule into the ſtone* Churches. 24
11. *The Authour would not have the ſtone* Churches *deſtroyed: but he ſheweth the Hypocrites: and ſheweth alſo the living Temple of Chriſt.* 78

Circle.

11. *How each* Circle *in the wheele of Nature giveth its own inclination to its Creature.* 3
11. *Of the* Circle *between the Moone and the Earth: alſo of the property of the Moone and of the Earth.* 4

Clergy.

5. *The worldly Governments have their originall from the heavenly, which the ſpirituall or* Clergy *beleeve not.* 62
12. *The* Clergy *have Theeviſhly dealt with the Congregation of Chriſt.* 19
15. *How the appearing holy* Clergy *have the predominancy in the world.* 19
16. *By the Elder Sonne in the Parable, the appearing holy* Clergy *are deciphered.* 24

Conceits.

4. *All* Conceits *are Graven Images in the Wonders of God.* 50

Contrariety.

2. *Whence* Contrariety, *Anguiſh, and Cold ariſeth.* 14

Converſion. Convert.

8. *Reading without* Converſion *is as Beneficiall as a Pſalter to an Aſſe.* 39
8. *It is good to* Convert *in this Life time.* 54

Corporeity.

4. *The ſeaventh Forme is a ſubſtantiall Forme, out of which* Corporeity *proceedeth, which conſiſteth alſo of two Formes, Light and Darkneſſe.* 12

Corruptibility. Corruptible. Corruption.

18. *Of the* Corruptibility. 10

Chap. Verſe.

38. *How that which is* Corruptible *hath an Eternall Mother, alſo wherefore the wonders ſhall continue Eternally.* 10

1. *Whence* Corruption *and Torment ariſe.* 30

Covenant.

11. *Why God made his* Covenant *with us in Chriſt.* 27

Covetous. Covetouſneſſe.

17. *The wicked* Covetous *Perſon hath his God in his Chiſt.* 19

17. *An admonition to depart from* Covetouſneſſe. 26

Councills.

11. *Why the* Councills *are inſtituted: How the Antichriſt gliſtereth in the forme of Aaron.* 47

Create. Created. Creation. Creatures.

10. *What it is to* Create. 14

14. *Admonition to conſider whence we are, and to what End we were* Created. 1

5. *The Authour will rightly ſhew the* Creation *to the children of God.* 124

6. *As all things were formed in the* Creation, *ſo our Mouth formeth them.* 2

6. *Why the Seekers have not found the Pearle of the* Creation. 17

7. *Without the* Creation *of the world, the wonders of this world had not been knowne to the Angells.* 23

7. *How the Eternity hath moved it ſelfe to* Creation. 75

10. *The Ground of the* Creation *is cleerely to be underſtood by the inward Man.* 11

10. *Of the* Creation *of the Fift Day: alſo the* Creation *of the Elementary ſpirits.* 20

11. *How God on the Fift Day created all Living* Creatures. 2

11. *The Life of the* Creatures *conſiſteth in the Matrix out of which they are Created.* 9

Croſſe.

8. *What the hanging on the* Croſſe *was.* 71

Chap. Damned. Verſe.

2. *The ſeverall kindes of Conditions of the* Damned *are not onely foure, but infinite: they have all formes but the Light.* 56

18. *The heere acted Fopperies are the Treaſure of the* Damned *ſoule.* 27

Darke. Darkneſſe.

1. *Of the Formes in the* Dark *Nature: the* Darkneſſe *longeth after the Light.* 27

2. *Of* Darkneſſe: *according to which God is ſaid to be a conſuming Fire.* 90

5. *Out of what* Darkneſſe *is Generated: alſo of the Fathers Property.* 20

5. *How the Flaſh expelleth the* Darkneſſe. 38

6. *God is not Guilty of any ones remaining in* Darkneſſe. 18

Day.

17. *It is asked whether the night or the* Day *be beſt.* 24

Death.

2. *How* Death *trembleth at the Life.* 72

8. *What is, and is called* Death. 37

8. *There is no* Death *in the Eternity: alſo what is called the Eternall* Death. 38

9. *After the Curſe* Death *was in all fruits, whence we eate Death.* 16

14. *How Men muſt goe through* Death *and Hell of the Devills into the Merits of Chriſt.* 14

Deity.

1. *The pure* Deity, *the Birth of the Trinity, and the Angelicall world, are every where preſent.* 48

2. *The Authour will ſhew the Forme of the* Deity. 59

2. *The* Deity *is ſubject to no alteration.* 66

4. *Without and beyond Nature the* Deity *is called Majeſty: and in Nature it is called Father, Sonne, and Holy Ghoſt: Wonder, Counſell, Power.* 86

16. *Of the Pure* Deity: *alſo how the ſoule attaineth the Body of God, and becometh the childe of God.* 101

Delive-

The Contents of the *Threefold Life*.

Chap. Deliverance. Verſe.
3. *Of the* Deliverance *of the ſoule.* 57
3. *In what manner the ſoule hath* Deliverance. 58

Departeth.
18. *How the ſoule is that* Departeth *from the Body without Converſion.* 23

Deſire.
2. *What the* Deſire *is, and what it worketh.* 11
2. *What the impregnation of the* Deſire *is whereby it generateth.* 12
7. *Of the* Deſire *of the Light: and of the* Deſire *of the Fire.* 67
8. *How the* Deſire *maketh not it ſelfe, but is made.* 52
8. *Whence our* Deſire *after the higheſt Good proceedeth, and whence it hath its ſuſtenance.* 55
9. *The firſt* Deſire *of Man, is for Power, Honour, and Glory.* 19
9. *The ſecond* Deſire, *is for Riches, Plenty, and Voluptuouſneſſe.* 20
9. *The third* Deſire, *is for the Kingdome of Heaven.* 21
9. *How the* Deſire *goeth inwards into it ſelfe to God.* 69
10. *All Lyeth in the Will: the* Deſire *aſſumeth where nothing is.* 9
10. *The* Deſire *and the Will are two diſtinct things.* 13

Deſpaire.
14. *Advice not to* Deſpaire *in diſtreſſe.* 60

Devill. Devills.
5. *Why the* Devill *is called a Prince of this world.* 18
5. *A Prince doth as readily ſerve the* Devill, *as a poore Shepheard doth: yet each of them beareth his Office for God.* 65
8. *When it is that the* Devill *ſtandeth in feare.* 13
9. *The* Devill *and this world ſtrive with the ſoule.* 5
9. *The Tricks of the* Devill *when the ſoule heareth any thing taught concerning the New Birth.* 23
9. *The Tricks of the* Devill *when the Teacher ſlaundereth: and when he reproveth fully according to his Duty.* 26
9. *The* Devill *hath kindled the life of the Evill Beaſts in himſelfe. Alſo in what Formes the* Devills *ſhape their Bodies in Hell.* 56
10. *The* Devill *dwelleth neere us: He hateth the Light, and is the pooreſt Creature in the Crowne.* 23
14. *Of our Miſery: of the Great Aſſaults of Satan againſt Man Alſo where it is that the* Devill *hath Power.* 30
14. *How the* Devill *hath gotten Power in the outward Dominion: Alſo how the poore ſoule is between two Dominions in the Deepe.* 49
14. *How the ſoule is releaſed from the* Devill. 50
14. *Of the ſeaven coards of the* Devill *which he holdeth the ſoule faſt withall.* 51
14. *How thoſe muſt doe, (to whom the* Devill *ſetts all the ſinnes they have committed before their Eyes) that the* Devill *may be faint and weake.* 64
14. *How the* Devill *betrayeth the ſoule. Man is the* Devills *beſt beloved Lodging.* 65
14. *Where it is that the* Devill *hath power outwardly.* 66
16. *How the* Devill *overwhelmeth the ſoule terribly.* 7
16. *In what manner the* Devill *aſſaulteth the ſoule in its ſecurity.* 16
17. *One Man is a* Devill *to another.* 22
2. *How the* Devills *loſt the Light of God, and now are in the foure Formes.* 48
2. *How the* Devills *came into the Abyſſe of Hell in a Moment.* 54
4. *The* Devills *ſtand in the Wonders of God to Gods Glory.* 50

7. *Why*

The Contents of the *Threefold Life.*

Chap. Verſe.

7. *Why the* Devills *are not Tranſitory.* 16

7. *How the* Devills *are Eternall Spirits in the fierce Matrix, and are a looking Glaſſe for Angells and Men.* 17

7. *Whence the Originall of the* Devills *is, wherein all Corporeity doth conſiſt.* 69

8. *How the* Devills *have loſt the Tincture of Meekneſſe : They have no Palpable Body.* 93

10. *Where the* Devills *dwell : how the world ſcorneth all Revelation.* 22

11. *Of the Great Myſtery of the Anger, and of the* Devills : *alſo of the two Dominions in Man : alſo of the Totally falſe ſoules Figuration ; outwardly courteous, and inwardly a* Devill, *and ſo betrayeth it ſelfe.* 42

Divines.

2. *Phyſicians now underſtand not the Centre of Sulphur, Mercury, and Sal : nor doe the* Divines *underſtand the Spirit of the Holy Scriptures.* 17

Doctrine.

12. *Of the ſeede which the Antichriſtian Devill hath ſowne into the* Doctrine *of Chriſt.* 16

Doings.

17. *All our* Doings *are acceptable to God, if they be not falſe or wicked.* 15

Doubt. Doubtfull. Doubting.

7. *How the ſoule is kept in* Doubt *by leaning to Opinions.* 6

7. *It is good to ſee with our owne Eyes, others Eyes make us but* Doubt. 55

9. *It is a great ſinne to* Doubt *of the Grace of God.* 35

11. *That Men ſhould not* Doubt *in Prayer : plaine inſtruction.* 56

11. *How poore ſoules fall into diſtruſt and* Doubt. 98

17. *Why the ſoule is* Doubtfull *in Prayer.* 3

4. *The Minde ſearcheth after the moſt inward Ground which is here ſhewen : alſo how* Doubting *cometh.* 60

Chap. Verſe.

11. *Whence* Doubting *in Prayer ariſeth ; faire Inſtruction.* 57

16. *In the word Erden, which ſignifieth Earth, lie many hidden Myſteries : Alſo concerning our* Doubting *in Prayer ; and our Miſerie.* 59

17. *How the Devill bringeth* Doubting *into the ſoule, and maketh a ſevere Judge of God.* 4

Driver.

11. *A Song concerning the Fall of the* Driver, *who hath ſet us at odds.* 114

Die. Dieth. Dying.

18. *How a childe in the Mothers womb is at firſt old enough to* Die. *Our Limit is hidden in us.* 13

18. *The Authour muſt ſpeake by way of ſimilitude, how one is when he* Dieth. 17

12. *How the ſimple* Dying *Man knoweth not whither his ſoule ſhall goe.* 26

12. *Where the ſimple* Dying *Mans ſoule remaineth : whence Purgatory is framed : where the ſoules of the Deceivers remaine. Note it is wonderfull.* 27

Earth.

5. *Out of what the* Earth, *Stones, and Metalls come.* 98

6. *What the* Earth *ſignifieth.* 64

9. *How the* Earth *ſpringeth in its owne Life.* 58

10. *Where the Devills dwell : alſo of the wheeling of the Globe of the* Earth, *and of the other Planets.* 21

11. *Of the longing of the* Earth ; *why it wheeleth, or is wheeled about.* 5

11. *How the budding forth of the* Earth *ſpringeth towards the Sun : alſo of the unſtingneſſe of the fruits of the* Earth. 6

11. *Of the Matrix of the* Earth, *being a Corrupted Matrix ; what it was before the Fall.* 8

12. *Whence the Diviſions among all people of the* Earth, *have ariſen.* 18

Eate.

The Contents of the *Threefold Life.*

Chap. Eate. Verſe.

18. *He that hungreth let him* Eate, *and he that thirſteth let him drinke, without Money.* 55.

Elders.

5. *Of the Glaſſie Sea before the Seates of the* Elders. 10

9. *What the ſeaven Spirits are, (where the Sonne of Man ſtandeth) and alſo the Foure and Twenty* Elders *before the Throne of God.* 79

Election.

7. *Whence the* Election *of the Children of God cometh.* 35

7. *Of the* Election *among the Children of Jeſſe.* 45

7. *The* Election *is not Ordained from Eternity in God.* 46

Element. Elements.

5. *Out of what the* Element *of water is Created.* 13

5. *How the fruit getteth its Ornament: and how all is like a wreſtling: viz in the Pure* Element. 54

5. *How the Foure* Elements *are in One pure Element.* 118

5. *Out of what the foure* Elements *have proceeded.* 105

5. *How Gods Spirit drave forth the foure* Elements *that have appeared as a peculiar Principle.* 106

5. *Why all that live in the foure* Elements *muſt corrupt.* 121

6. *Whence the ſtirring of the* Elements *ariſeth.* 50

11. *How Evill Men kindle the* Elements: *alſo how the Anger willeth to devoure; which the Prophets foretold.* 39

13. *How the ſubſtantiality of the Earth proceedeth from the other three* Elements. 26

Employment.

17. *Man may uſe what Innocent* Employment *he will to get his living with.* 16

Enemies.

12. *Our worſt* Enemy *is in our Booſom: alſo direction how wee ought to walke.* 44

Chap. Verſe.

12. *How men may defend themſelves againſt their* Enemies, *and not diſpleaſe God.* 42

16. *How the ſoule is begirt with* Enemies. 5

Eſſences.

1. *Whence multiplicity of* Eſſences *or faculties ariſeth.* 31

2. *How the wheele of the* Eſſences *ſtandeth Trembling.* 70

3. *Of the wheele of the* Eſſences, *whence the Fire proceedeth.* 9

3. *How all* Eſſences *which have layd hold of the Light, ſtand in the firſt Generating Will.* 11

Eternall. Eternity.

6. *What is* Eternall, *and what is not* Eternall. 42

18. *That which is proceeded out of the* Eternity, *is of an* Eternall *kinde* 16

14. *How the* Eternity *is revealed.* 36

Eve.

7. *What moved* Eve *to Eate of the fruit.* 48

13. *How Mother* Eve *was deceived in her Opinion.* 51

Evill.

3. *In theſe Writings may be found, whence* Evill *proceedeth.* 25

9. *The* Evill *as well as the Good is uſefull.* 13

13. *How the good ſalve is poyſon to the* Evill. 50

14. *If* Evill *had not been in the Eternity, there had been no* Evill *in the Creation.* 40

15. *Delight in* Evill *is the Devills chaine and fetters.* 6.

18. *How by the ſtriking of the right Hammer, the good overcometh the* Evill. 49.

Excommunication.

12. *Of thoſe that are curſed with* Excommunication *deſervedly: alſo of thoſe that are curſed for the truth ſake.* 8

13. *Of*

The Contents of the *Threefold Life.*

Chap. Verſe.

13. *Of the Churches reproofe and* Excommunication : *he that reproveth and* Excommunicateth *in the wrong is himſelfe* Excommunicate. 9

Expoſition.

2. *The* Expoſition *of the word Sulphur.* 19
2. *The* Expoſition *of the words Sul-phur, Mercurius, and Sal.* 41, 42, 43.
3. *An* Expoſition *of theſe words ; In the beginning was the word.* 60
5. *An* Expoſition *of that Text : We have piped to you, and you have not danced.* 8
11. *A plaine* Expoſition *of theſe words of Chriſt : When the uncleane Spirit goeth out of a Man, it wandreth through dry places, &c.* 59
14. *An* Expoſition *of thoſe words of Chriſt : A Camnell may ſooner goe through the eye of a Needle, then a rich Man enter into the Kingdome of* Heaven : *alſo what the Devills Triumphant Chariot is.* 45
16. *To what this* Expoſition *tendeth.* 1
16. *The Authours* Expoſition *of theſe words : Before they called I heard them.* 11
16. *An* Expoſition *of the word vom or from. How the ſoule groweth as a ſtalke out of the Roote. A wonderfull deſcription of the ſoule.* 84
16. *Further* Expoſition *of Nature, and of the ſoule, by the ſimilitude of Fire.* 85, 86

Faith.

10. *Concerning the Lyes of thoſe that ſpeake from their owne conceit : alſo whence the ſtrife about* Faith *and Religion proceedeth.* 32
11. *A ſaying to the Sophiſters, who of Opinions make Articles of* Faith : *there is Hereſie in Every Opinion : Men muſt cleave to the Living Word.* 81
14. *Of the dead* Faith, *and of the true* Faith. 9
16. *What wee attaine in Prayer : what the ſyllable men in Amen ſignifieth : what* Faith *is : how Prayer comprehendeth two things.* 97

Fall.

5. *What the heavy* Fall *of Adam was.* 120
11. *Of Adams wiſdome, ornament, cloathing, and members before his* Fall : *how he went out from God, and cauſed the Creation of the Tree Good and Evill.* 21
11. *How the Devill did blow up Adams Luſt. Adams condition after the* Fall. 22

Father.

1. *The ſpeaker is the* Father *of the Word. The Abyſſe of Hell ſtandeth in the Centre of the* Father. 39
2. *Of the* Fathers *Will to Generate his Sonne or Word.* 61
2. *How God the* Father *is without Name.* 76
2. *How God the* Father *comprehendeth his will out of nothing but onely out of himſelfe. How the Genetrix is to be underſtood wherein the Eſſence is Generated.* 77
4. *Whence the* Father *hath the Name* Father. 64
4. *The Minde in the* Father *in Nature, but not in the Liberty, is like the Minde of Man.* 65
5. *When the* Father *ſpeaketh or Generateth the Word.* 40
7. *How God the* Father *is all in Nature, both Love and Wrath.* 62
16. *How wee ſhould goe with earneſtneſſe to the* Father *of the loſt Prodigall Sonne.* 19
16. *How the* Father *rejoyceth at the finding of the Loſt Sonne.* 22
16. *How the* Father *entertained the Loſt Sonne.* 23
17. *How wee goe to our true* Father, *and become his children.* 1

Fiat.

7. *How the Water is become Materiall. The working of the* Fiat. 71
9. *How the Spirit of God driveth the* Fiat. 114

The Contents of the *Threefold Life.*

Chap. Figure. Verſe.

5. *When God ſhall be manifeſted, the* Figure *of Every thing remaineth Eternallly.* 122
5. *The Beaſts after the Laſt Day get no Bodies more, but the* Figure *of the Elementary ſubſtance remaineth.* 131
9. *Why the* Figure *of all kinds of Creatures muſt remaine in Eternity.* 60
9. *How God hath manifeſted himſelfe in a* figurative *forme, in the Great Wonders of God.* 62
10. *How the* Figure *of the Will ſtandeth in the Deſire: alſo of the Creation.* 12
18. *The Image hath ſtood from Eternity, as a* Figure *in a Dreame.* 18

Fire.

2. *A recitall of the Originall of the* Fire. 69
4. *Of the* Fire *of the Liberty: how Death affordeth weight: How the Anguiſh becometh Materiall.* 14
4. *Without* Fire *there is no Body hath any any feeling.* 15
5. *Of the Originall of the* Fire; *and of the Aire or Winde.* 103
5. *How the property of the Water holdeth the* Fire *captive.* 104
7. *The Eternall Nature, and the Eternall Liberty are repreſented by the* Fire. 65
7. *How the Matrix of the Water holdeth the* Fire *Captive.* 70
8. *How the* Fire *devoureth the Subſtantiality.* 33
8. *How the Subſtantiality ſpyeth out from the* Fire *againe.* 34
8. *Of the Twofold* Fire. 41
9. *A deſcription of the Eighth Number, viz. the* Fire. 89
10. *The Author ſheweth us the Myſterium Magnum. The* Fire *is the Eighth Number: alſo a deſcription of the* Fire. 27
10. *The moſt Inward Tincture is the Ninth Number, the Tenth Number is the Eternall* Fire *of God; with a wonderfull deſcription of it.* 28

Chap. Verſe.

11. *What* Fire *that is which will melt away the Stones and Earth.* 16
11. *How all muſt paſſe through the* Fire, *and the ſloare be purged.* 28
14. *How the ſoule muſt paſſe through the* Fire, *viz. the Eighth Forme, or the Law of Moſes.* Flaſh. 52
2. *The* Flaſh *is free from Nature.* 25
2. *The* Flaſh *is the Third Forme.* 28

Fleſh.

11. *Wee are all one* Fleſh, *ſoule, and ſpirit.* 69
11. *How the* Fleſh *that in Adam became Earth, became Heaven againe.* 71
11. *How Chriſts ſoule and* Fleſh *is our ſoule and* Fleſh: *alſo how wee live in Chriſt.* 72

Forme. Formes.

2. *Harſh, ſoure, tart, ſterne, fierce attraction is the firſt* Forme. 32
2. *Bitter Sting is the ſecond* Forme. 33
2. *The* Flaſh *of Liberty is the Third* Forme. 34.
2. *What maketh the Third* Forme *in Nature.* 35
2. *What is called the Fourth* Forme *in Nature.* 36
2. *How the Fifi* Forme *riſeth up.* 73
2. *How the Fifi* Forme *is the true Originall of Life.* 74
3. *How the Sixt* Forme *in Nature is Generated.* 13
3. *Of the Seaventh* Forme *of the Eternall Nature.* 29
1. *The Two firſt* Formes *ſoure and bitter, are the originall of every thing: and the Eternall will is the Mother of them.* 28
2. *How the two firſt* Formes *hold the Centre.* 20
2. *How the two* Formes *without the other are in Great Anguiſh.* 21
2. *Further of the working of the foure* Formes. 47

The Contents of the *Threefold Life*.

Chap. Verſe.

2. *The Authour will ſhew the Three other heavenly* Formes *that are generated out of the firſt foure* Formes. 65
5. *A Mention of the ſeaven* Formes. 15
14. *A Mention of the foure* Formes *that conteine the Originall of Nature.* 31

Forſaken.

17. *He that letteth goe what will not willingly ſtay, will not be* Forſaken *of God.* 28

Fruit.

18. *Man is a Roote in the feild of God: what* Fruit *belongeth to Gods Table, and what to the wrathfull Mother.* 52
18. *As a* Fruit *Groweth, ſo it taſteth.* 53

Furious.

18. *How can one* Furious *perſon appeaſe another furious perſon.* 45

Garden.

11. *How wee walke under the Figtree in the* Garden *of Roſes.* 113

Generator. Genetrix.

2. *Wherefore the* Generator *of the Word is called Father.* 88
1. *The* Genetrix *is a Darkneſſe: the Birth of the Eternall Beeing.* 35
2. *The Ground of the* Genetrix *and Circle of Life.* 1
2. *How all is generated out of the* Genetrix. *Of the Eternall Word, and of the Name God.* 6
4. *Of the Properties in the* Genetrix, *or the Eternall Mother.* 35
11. *Mention concerning the Beeing of All Beeings. Of the* Genetrix, *and of the Three Kingdomes.* 1
13. *How the Mother the* Genetrix, *deſireth to Generate a young Sonne in her Old Age.* 53
15. *How the* Genetrix *of the Anger of God, and the* Genetrix *of the outward Nature, are working in this outward Life.* 90

Gifts.

12. *How one ſoule ſhall rejoyce over the Gifts of another.* 3

God.

1. *None can know* God *rightly without the Spirit of God.* 46
1. *A warning not to ſeeke* God *onely above the Starres.* 47
2. *How* God *is a Conſuming Fire.* 58
2. *How Men ſhall ſpeake rightly of* God. 68
3. God *is without Beginning: his Word hath an Eternall bottomleſſe Beginning, and is rightly called a Perſon.* 2
3. *The Authour telleth the Minde of the Reader, that he meaneth not two but one* God. 16
5. *Wee muſt Lodge in Heaven with* God, *or in Hell with the Devills.* 27
5. *A direction how to finde and ſee* God. 31
5. *How wee are not able to know any thing of* God. 51
5. *How* God *is manifeſted in a Creaturely Forme by the Angelicall world.* 60
5. *The A. B. C. Schollers reach the Deepe of God; their ſpeech is various.* 73
5. *What is truly called lifting ones ſelfe above* God. 76
5. *Why wee cannot ſee the Kingdome of* God. 119
6. *By what wee may know that wee are the Children of* God 3
6. *Wee are* Gods *in* God: *alſo why a Beaſt cannot ſpeake.* 4
6. *How* God *is found of them that ſought him not.* 24
6. *How* God *is in us, and wee without* God, *and how wee enter into* God. 31
6. *Nothing is from Eternity, and in Eternity, but* God. 45
6. *Why* God *became Man. Without the New Birth all is loſt.* 61
7. *What is the right meanes to ſee the Kingdome of* God. 4
7. God *moveth himſelfe no more but Thrice.* 19

7. *The*

Chap. Verſe.

7. *The firſt, ſecond, and Third Moving of* God. 20. 21. 22
8. God *and all heavenly properties are but one Body.* 4

Governe. Government.

18. *The Spirit of God, and not the Old Man ſhould* Governe: *there is a twofold ſeeking in the ſoule: alſo of the true Life of the ſoule.* 48
4. *What* Government *there was before the Time of the Angelicall world.* 56
4. *The Spirits are incomprehenſible to us. The Authour will ſhew us the* Government *of Heaven further, and then the* Government *of Man.* 57
13. *A wonderfull diſcourſe concerning the Riſe and Fall of a Kingdome,* Government, *Dominion, or Religion.* 47
17. *All in this world is but meere Foppery. Alſo of the* Government *of the Potentates, and the* Government *of ſuch as feare God.* 20

Heart.

4. *The Eternall Eſſence deſireth a Number or Limit: The* Heart *of God is the End of Nature.* 10
4. *What is neceſſary to the Attaining of the* Heart *of God.* 47
4. *The Principle of the* Heart *of God changeth not.* 49
5. *Wherefore the Word is the* Heart *of God.* 36
5. *Why the Body muſt paſſe away, and the ſoule not: and why the* Heart *God muſt become Man.* 139
6. *The Forme of the* Heart *of God deſcribed by the ſimilitude of a Rain-Bow.* 68
7. *If the* Heart *of God had not become Man, the Image of the Number Three, or the Eternall Virgin had not been knowne to the Angells.* 24
9. *How the* Heart *is in Anxiety.* 90

Heathen.

6. *A Falſe Chriſtian is without God as well as a wicked* Heathen. 20
11. *Gods will ſtandeth Open to all Men: alſo how an* Heathen *may be ſaved.* 80

Heaven. Heavens.

4. *Wherein the Kingdome of* Heaven, *and the Angelicall world conſiſts.* 62
5. *Of the outward* Heaven. 67
5. *How wee ought to be, that wee may come into the Kingdome of* Heaven. 71
7. *The Strife about the Kingdome of* Heaven, *and the Kingdome of Hell.* 34
12. *What there is in the Kingdome of* Heaven. 4
12. *Wee ſtand between* Heaven *and Hell, and will become either an Angell or Devill.* 48
14. *What Men muſt doe to ſee the Kingdome of* Heaven. 11
18. *In the* Heaven *there is nothing New.* 51
12. *He biddeth the* Heavens *rejoyce: the praiſe of the Lord goeth over all Mountaines.* 11

Hell.

2. *The Ground of* Hell, *and of Evill.* 8
2. *The Condition of* Hell, *and of the Damned in the foure Formes.* 50
2. *How* Hell *is not limitted, nor circumſcribed by Place.* 51
2. *God made no* Hell, *or peculiar ſeverall Place to torment the Angels & Men in.* 53
8. *What is Lucifers* Hell. 45
14. *God hath created no* Hell, *nor Devill: what is the Devills* Hell, *and the property thereof.* 41

Hereſie. Heretick.

11. *There is* Hereſie *in Every Opinion: Men muſt cleave to the Living Word.* 81
3. *How one calleth another an* Heretick *in their Devill Diſputation.* 82

Hidden.

2. *That which was hidden to the Heathen, and is ſtill* hidden, *ſhall be revealed.* 39

The Contents of the *Threefold Life.*

Chap. Holy-Ghoſt. Verſe.

3. *How the Apoſtles received the* Holy Ghoſt *in Love, but not in Contention and Scorne.* 89

4. *Of the* Holy-Ghoſt, *which is the Spirit Mercurius in the Divine Nature, which is the ſound that maketh the will manifeſt.* 72

4. *A Compariſon between the* Holy-Ghoſt, *and the Spirit and Life of Man.* 83

5. *God filleth all: and ſeeing the* Holy-Ghoſt *goeth out from the Father, the Minde asketh whither doth it goe.* 9

5. *How God dwelleth in Heaven: alſo how the* Holy-Ghoſt *proceedeth.* 14

12. *How Men may get the* Holy-Ghoſt. 41

16. *It is not the Father but the* Holy-Ghoſt *that meeteth the crying ſoule.* 15

Hypocrites.

2. *A warning to the* Hypocrites, *and thoſe that are Learned in the Letter.* 2

11. *Of the Generation of the falſe* Hypocrite, *and of his behaviour.* 33

Image.

3. *Wee are the expreſſe* Image *of God: wherefore the Father hath Regenerated us in Chriſt.* 49

6. *How the Spirit created the Subſtantiality into an* Image, *and how the* Image *ſtood in the Angelicall world.* 51

6. *What properties were in the* Image. 52

6. *How the* Image *was a whole ſimilitude of the Eternall ſubſtance.* 53

6. *A Comparing of the Fall of Lucifer to the Fall of the* Image *or Adam.* 54

6. *How the* Image *awakened the property of Anger, and became the* Image *of a Serpent.* 58

6. *How the Regenerate put on the Eternall* Image. 75

7. *How the* Image *doated on this world, as Lucifer did on the Matrix of Nature: Adams power before the Fall.* 26

7. *The horrible Blaſphemy whereby the Serpent by the* Image *Blaſphemeth the Spirit of God.* 61

Chap. Verſe.

9. *What the* Image *in the Revelation, and the Crowne ſignifieth.* 75

11. *What cauſed God to create his* Image. 14

18. *How the* Image *attained Eſſence or Subſtance in the Moving of the Father.* 19

Incomprehenſible.

18. *Nothing is* Incomprehenſible *to the Mother of Nature.* 3

Joy.

1. *Of the* Joy *in the Divine Life.* 18

5. *How every one ſhall have* Joy *or ſorrow of that which is his.* 133

12. *What wee muſt chooſe that wee may have Eternall* Joy *therein.* 2

14. *The Anger in the Kingdome of God, is the great wonderous* Joy. 70

17. *How the Angells and ſoules have* Joy *of one anothers Clarity, Brightneſſe, or Luſtre.* 18

18. *Of the* Joy *of the ſoule that feareth God.* 30

Judgeth. Judgement.

5. *He that ſeeth not* Judgeth *amiſſe.* 36

6. *What the Laſt* Judgement *Day is.* 130

8. *How our Bodies at the Laſt Day of* Judgement *muſt come forth againe.* 74

8. *The* Judgement *of the Spirits of Perdition Alſo who ſhall execute the* Judgement. 75

8. *Of thoſe that ſhall be alive at the Laſt houre of the* Judgement. 78

11. *The diſcourſe between the wiſe and fooliſh Virgins in the* Judgement. 29

12. *Cleere advice to have the* Judgement *of God before our Eyes.* 38

15. *How it ſhall be with the Superiour and Inferiour in* Judgement. 12

Kingdome.

14. *How we muſt be prepared, if we will walk in the narrow way to the* Kingdom *of God.* 7

Know. Knowers. Knowing. Knowledge.

18. *The Authour telleth how he can know theſe things.* 1

13. *How the Kingdome of Heaven remaineth hidde to the* Knowers *that are not Doers.* 53

The Contents of the *Threefold Life.*

Chap. Verſe.

14. *The Devill is not overcome by much* knowing *and diſputing.* 5
1. *None can come to the* Knowledge *of the Eſſence of God, but by Grace.* 20
3. *Every one may finde the Authours* knowledge *in himſelfe.* 7
5. *The Authour having this* knowledge *cannot be ſilent.* 2
6. *This* knowledge *is not Borne of the Wiſdome of this world.* 6
7. *The Authour will ſpeake from his* knowledge *not Opinion.* 54
14. *Wherein our ſtriving for the higheſt Good conſiſteth, not in the ſword, nor in much* knowledge. 3
15. *What is requiſite and neceſſary for us that wee may attaine the* knowledge *of the Kingdome of God: alſo how wee are deceived in the outward Reaſon.* 31

Lamb.

3. *How the* Lamb *took the Book. He who underſtandeth not this is under the Seales.* 79
6. *How Men muſt goe to the* Lamb, *and flie from the Beaſt.* 15
13. *How Chriſt gave the true Paſchall* Lamb *to his Apoſtles; viz. his heavenly fleſh and Bloud.* 12

Language.

3. *What is underſtood in the word Ternarius in the* Language *of Nature.* 17
3. *What is underſtood in the word Ternarium Sanctum in the* Language *of Nature.* 18
4. *What is meant by the word, Schuffe, or Created, in the* Language *of Nature: a ſubſtance may proceed out of a Thought.* 30
5. *He ſheweth what the Creation of God was by the* Language *of Nature.* 84
5. *In the* Languages *of all Nations the* Language *of Nature may be underſtood: Adam in Innocency underſtood the* Language *of Nature, in his Fall wee loſt it, and attaine it againe in Chriſt.* 85
5. *It is not good that the unregenerate Man ſhould know the* Language *of Nature, which containeth the ſecrets of the Creation.* 87
5. *A diſcourſe according to the* Language *of Nature, upon the word Schuffe, which ſignifieth Created.* 88
5. *Further of the* Language *of Nature.* 93
5. *As the Mouth formeth the word Schuffe, according to the* Language *of Nature, ſo was the Creation formed.* 101
8. *Of the word Ternarium Sanctum, in the* Language *of Nature.* 2
9. *How God ſeparated the water by the earth. The word Méér [or Sea,] in the* Language *of Nature, is a ſcorne to Devills.* 57
9. *Out of what the Seaventy-Two* Languages *proceed which ſignifie Babell.* 77
16. *Of the moſt excellent underſtanding wch the Lords Prayer hath in the* Language *of Nature.* 39
16. *An Expoſition of the word Glauben [or Beleeving] in the* Language *of Nature, in the Power of God there is no Conſuming-neſſe.* 98

Lazarus.

16. *Of Chriſts Prayer when he raiſed* Lazarus. 12
16. *How* Lazarus *was raiſed: and how wee ſhall heare the voyce at the Laſt Judgement Day: All ſoules are as it were one ſoule.* 13

Learned. Learning.

1. *The* Learned *have onely the Hiſtory of the Saints.* 42
3. *Why the* Learned *contemne ſimple lowlineſſe.* 51
3. *Why the* Learned *in Reaſon contemne the Commandements of God, and have gainſayed them.* 52
3. *How Laymen or the Vulgar dance after the Pipe of the* Learned. 84
5. *Of thoſe who boaſt themſelves to be Maſters and* Learned. 75
13. *How the Conceits that are built upon the Doctrine of the* Learned *are deceitfull.* 56
16. *The Doctor is admoniſhed to ſeeke, what the true Doctorſhip in the Holy-Ghoſt is. Outward* Learning *is but a ſhaddow.* 63

The Contents of the *Threefold Life*.

Chap.	Letters.	Verse.
9.	*Of the Foure and twenty* Letters, *their twofold property Evill and Good.*	76
	Liberty.	
2.	*How both the* Liberty *and the fierce ſtrength are in the Fire.*	24
2.	*The* Liberty *without and beyond Nature is God the Father. Alſo how God is Allmighty.*	26
9.	*What the* Liberty *without Nature is: alſo how the Centre of the Third Principle hath generated it ſelfe.*	82
	Life.	
1.	Life *is a Burning Fire that goeth out if it have no fewell.*	3
1.	*The Divine* Life *of the ſoule needeth food.*	5
1.	*Every* Life *deſireth its Mother for food.*	6
1.	*Wherein the Tranſitory* Life *conſiſteth: The ſoules* Life *Eternall.*	7
1.	*Whence the* Life *of the ſoule proceedeth.*	8
1.	*The Threefold* Life *is not divided: How God the Father is all.*	9
1.	*A Conſideration whence* Life *and death cometh, offered to the Minde.*	35
2.	*Of the breaking and raiſing up of* Life.	16
5.	*How the Bloſſom of* Life *ſpringeth up in the Tincture: alſo how Every* Life *eateth of its owne Mother.*	22
5.	*How the fierce might manageth its order after an Heavenly manner. Wee have* Life *and Death before us.*	63
5.	*After this* Life *there is no alteration, till the End of this worlds Time.*	129
5.	*That which proceedeth out of the Centre of the Eternall* Life, *continueth; alſo how all words and works continue.*	132
6.	*Of a twofold property in the Eternall* Life, *Joy and Paine.*	65
6.	*How all ruleth in and over our Earthly* Life.	72
8.	*Of the Temprary Spirits* Life, *and of the Eternall Spi. its Life, and government in this world.*	1
8.	*Of the Fire of the* Life *of Eternity. Of the Eternall Earth or Subſtantiality.*	2
8.	*Of our ability to goe out of this dangerous* Life *into the Eternall* Life.	16
8.	*Of our Longing after an Incorruptible* Life.	29
8.	*Every* Life *deſireth its Mother, or the beſt that is in its own Centre.*	30
8.	*What is the right* Life *in every* Life: *how Nature reacheth after the Liberty.*	31
8.	*The Deepe of the world hath ſuch a* Life *as the other Creatures have.*	40
8.	*How the Light or Elementary* Life *in Beaſts is ſimple.*	50
8.	*How the Elementary* Life *in Man is twofold.*	51
8.	*How there is another Tincture or* Life, *in the life of this world.*	53
8.	*What the outward* Life *deſireth.*	54
8.	*Of the ſecond Motion or* Life *in Man.*	58
9.	*Whence every Government in every* Life *in this world proceedeth.*	107
13.	*Of a Twofold* Life *that a childe getteth in the Conception, viz. the two Tinctures corrupted in Adam.*	34
14.	*What wee muſt doe if wee deſire to ſerve God. The Limit of our* Life *is ſet in the Mothers womb.*	6
14.	*A ſhort Expoſition of the Threefold* Life *in Man.*	46
14.	*How the Three* Lives *in Adam were pleaſing to God.*	47
14.	*How the Third* Life *through the ſubtilety of the Devill did get the predominancy.*	48
14.	*After this* Life *time there is no Remedy; If wee make our ſelves either an Angell or a Devill, that wee are, and remaine ſo.*	72
15.	*They that will finde their owne* Life *and their children, in Heaven, muſt looſe them in this world.*	24
17.	*How the outward* Life *conſiſteth of Three Parts.*	13

Chap. Verſe.

18. *How Enoch, Elijah, and Moſes, are entered into the Paradiſicall* Life. 5
18. *How Saturne leaveth the* Life. 12
18. *The danger in the outward* Life. *The ſeede is hatched and brought forth out of Three Mothers.* 14

Light.

1. *How the* Light *and life of God cometh into the ſoule.* 15
2. *How the fift Forme is the true Originall of Life. How the* Light *ſhineth in the Darkneſſe, and yet the Darkneſſe remaineth.* 74
2. *How the* Light *ſtandeth oppoſite to the Darkneſſe: but the* Light *is chiefe.* 89
4. *The Longing of God hath Created all things to the* Light, *and not to the Darkneſſe.* 26
4. *The* Light *conſiſteth in Meekneſſe, and dwelleth in the Liberty.* 63
7. *How the* Light *is the Love, and how the Fire is a cauſe of the* Light. 63
8. *Of the* Light *of the Majeſty, and of the* Light *of the Life of the Creaturer.* 5
9. *Wee ſhould not bury our received Talent in the Earth, but ſet our* Light *upon a Table.* 3
9. *Of the Creation of the* Light. 51
14. *Whence the outward* Light *or Wiſdome ariſeth.* 37

Limitt.

2. *The* Limitt *of the Eternall Death.* 29

Lilly.

14. *What* Lilly *it is the Devill is not willing to ſmell of.* 16

Love.

2. *How* Love *is the Death of the fierce wrath.* 86
2. *The fountaine of* Love, *is the overcoming of the fierce might* 92
3. *Of the Birth of the kinde* Love, *and of the ſixt Forme of Nature, wherein the five Senſes are to be found. God maketh the Genetrix.* 1
3. *How the ſoureneſſe ſharpeneth it ſelfe in the* Love. 14
12. *A cleere Invitation to* Love *and Concord.* 10
12. *Wherewith wee are well-pleaſing to the Moſt High: by ſeeking every one with out* Love. *Much knowledge is not profitable.* 36

Lucifer.

4. *Of the heavy Fall of* Lucifer. 33
4. *The Minde asketh what moved* Lucifer *to Fall.* 34
4. *Whence the ſuperiour Principall Dominion cometh. In the Matrix the purpoſe and Imagination of* Lucifer *is to be underſtood.* 38
4. *The cauſe of the Pride of* Lucifer, *and his Angells.* 40
4. Lucifer *was created in the fourth Forme of the Matrix, where Love and Anger ſtand oppoſite.* 41
4. *The Deſire of Love is generated in Humility, which was not in* Lucifer. 44
4. *The Minde is warned of that whereby* Lucifer *became a Devill.* 61
5. *Why* Lucifer *with his whole Dominion is Fallen.* 61
8. *The Fall of* Lucifer *is compared to the Cold Fire that maketh Ice.* 42
8. Lucifer *being a Throne Prince had Free-will like us Men.* 43
8. *What was* Lucifers *Fall, and what was not his Fall.* 44
9. *Of the Creation: Alſo how* Lucifer *loſt his ſuppoſed Kingdome.* 50
10. Lucifer *would be Creator in the Tenth Number, he ſought the Eternall Originall Fire which is now his Hell.* 30
12. *Wee wreſtle for the Crowne which* Lucifer *once had.* 46

Luna.

10. *How* Luna *ſhineth not of it ſelfe but from Sol.* 7

The Contents of the *Threefold Life.*

Chap. Verſe.

Luſt.

9. *Out of what the provocation of* Luſt *to copulate in all kindes ariſeth.* 43
15. *The ſecond leſſon Youth learne is the Beaſtiall* Luſt. 8

Lye.

11. *They that goe into a* Lye, *goe out from Chriſt into the Devill.* 104

Magiſtrate.

12. *Of the Office of the* Magiſtrate. *Advice to Subjects.* 37
13. *The Office of Princes, but not Babells Tricks are founded in Nature. Babell maketh the* Magiſtrate *blindfold. The Princes are the True Head of the Church.* 7
18. *All hunt for the Belly, both the Shepheard and the ſheepe,* Magiſtrate *and people: ſo that there is very little of the Spirit of God amongſt Men.* 36

Majeſty.

4. *The* Majeſty *hath Generated Nature.* 88
11. *What the food of the* Majeſty *is.* 50

Maker.

2. *God and the Will have no* Maker. 7

Man. Men.

1. Man *belongeth not to the outward World.* 1
1. Man *hath a Threefold Life.* 2
1. *How* Man *may know God, and rightly ſpeake of him.* 45
4. *The Three Principles ſtand open in no Creature but in* Man. 58
4. *How God in Love and Anger hath manifeſted himſelfe in* Man, *and how the Omnipotence of* Man *was barred up through Adam.* 76
5. *According to the outward* Man *wee are ſtrangers in our Mothers Houſe, and therefore underſtand not the Mother Tongue.* 24
5. *How* Man *is drawne by two, and is in this world as a Ballance.* 30
5. *When the foure Elements in* Man *breake, then the ſoule is either in Paradiſe, or in the Abyſſe.* 126
6. *Wee wholly ſleepe in the outward* Man. 37
6. *When it is that* Man *ſeeth with his owne Eyes.* 139
6. Man *cannot carry the Eternity up and downe, much leſſe the Deity; what that is that maketh Locality, and why God is A. and O.* 44
6. *All whatſoever can be named is in* Man. 47
6. *The whole* Man *conſiſteth of Three Principles, and how that can be.* 48, 49
6. *How* Man *was conſtituted of Three Principles, and which they are.* 55
6. *How* Man *ſtandeth between the Kingdome of God, and the Kingdome of Hell, and is the ſervant of that he yeeldeth to.* 56
6. *The Fall of* Man *toucheth not God. How the number Three dwelleth in the Anger.* 57
6. *How* Mankinde *is without beginning.* 74
6. *How the Eternall Fleſh is hidden in the Earthly* Man *which muſt periſh.* 97
7. *The ſoule muſt not ſet the Garland of Pearles upon the old* Man. 10
7. *How children are begotten in two Kingdomes: alſo of the ſtrife about Man.* 33
8. *A deſcription of* Man *before the Fall, in the Fall, in the Regeneration, and after this Life.* 7
9. *Hell in the Anger, the ſpirit of this world, and the Kingdome of God: All Three ſtrive about* Man. 17
9. *The Deſire of* Man *ſtandeth in Three things or Dominions.* 18
9. *How* Man *followeth all Three Deſires.* 23
9. *The Gate of the Deepe ground of* Man *was barred up by Adam, and opened to the Authour.* 39
9. *What wee muſt doe to know what* Man *is.* 40
9. *Heere the Authour beginneth to handle the Image of* Man, *how* Man *cometh to be, or is Incarnate.* 42
10. *How* Man *ſeeth in two Kingdomes with a two-*

The Contents of the *Threefold Life.*

Chap. Verſe.

a twofold Eye: the inward will ſhould be Lord: what Man *muſt doe to be like God, and to finde all things.* 10

11. *How God created* Man *to his Image: and out of what he is created.* 10

11. Mans *ability before the Fall, and his Condition.* 19

11. *Why God Created* Man *in a ſeaventh Day by himſelfe, and not that Day that the Beaſts were created: alſo why he created but one* Man. 20

Note that according to our Authours ſetting it downe the 23 verſe of the firſt Chapter of Geneſis is put after the 24 and 25 verſe: and that not without Ground, and ſo the Concluſion of the fifi Day, and God ſaw that it was good, *followeth then upon the End of the 25 verſe.*

11. *How the* Man *ſoweth ſoule, and the Woman ſpirit: How Adam ſaved Eve and Eve Adam.* 24

11. *Of the Devills practice in Mans careleſneſſe and evill conſtellations.* 37

18. *How Heaven and Earth and all things lye in* Man: *alſo of the true Heaven.* 33

7. *What concerneth us* Men *moſt of all.* 1

9. Men *can better remember the ſlanders, then that which concerneth the ſoule.* 27

Mary.

6. *The Errour of the Auntient that ſuppoſed* Mary *was one come from Heaven, and not of Earthly Parents.* 76

6. *Of the Bleſſing of* Mary, *and how God and Man became one.* 77

6. *How the Word became Man in* Mary. 79

Meekneſſe.

4. *Of the two Centres, the one thirſting after* Meekneſſe, *the other after fierceneſſe. The* Meekneſſe *is generated out of the fierceneſſe.* 67

5. *How the fierceneſſe is changed into* Meekneſſe. 21

Chap. Verſe.

7. *How the* Meekneſſe *of God holdeth the Anger Captive.* 68

Mercy. Mercifulneſſe.

3. *The Word onely can overcome the Wrath, and is rightly called Gods* Mercy *or* Mercifulneſſe. 22

3. *An Expoſition of the word* Barm-hertzkeit, Mercifulneſſe. 23

16. *How at preſent the* Mercy *of God is grieved for us.* 28

Minde. Mindes.

1. *A Queſtion to the* Minde *why it ſpeaketh more of God then it underſtandeth.* 37

2. *How the* Minde *and the poore ſoule ſee the Devills, and the Anger of God: and how it cometh that many fall into deſpaire, and make away themſelves.* 52

4. *The* Minde *ſearcheth after the moſt hidden ground which is here ſhewen: alſo how doubting cometh.* 60

5. *Heere we need an Angelicall Tongue: the* Minde *underſtandeth a corporeall Thing.* 55

7. *The whole Deepe likened to the* Minde *of Man.* 77

9. *What the* Minde *in the Deepe is, and in the Creatures.* 71

12. *The Devill hath ſowne an Evill will into our* Minde. 14

16. *What the Deſire of the Hungry and Thirſty* Minde *is.* 2

16. *A deſcription of the ſtate of our ſoules or* Mindes, *before the Creation of the world, and in this Time and valley of Miſery.* 3

Miniſters.

11. *A diſcourſe about the* Miniſters *of Antichriſt, who will be rich, and have fat Bellies or Livings.* 96

Miracles.

12. *A wonderfull Expoſition what the zealous Will can doe in the wonders or* Miracles. 22

12. *How the Antichriſt hath aſcribed the*

The Contents of the *Threefold Life.*

Chap. Verſe.

miracles that have been wrought to the Opinion of thoſe that wrought them. 23

Moone.

9. *Why Women are talkative: how the* Moone *governeth their Matrix: alſo why the* Moon *runneth her courſe ſo ſoone.* 112

Myſtery. Myſteries. Myſterium.

1. *Of his Labour in vaine who ſeeketh for the* Myſtery *in the Starres.* 1
2. *Pride forbiddeth ſearching after* Myſteries. 3
3. *Why theſe deepe hidden* Myſteries *are written downe.* 5
3. *Of the ſeaventh Forme of the Eternall Nature. Wee need not reade many Books, or goe to the Univerſities to underſtand the* Myſteries. 29
3. *When the ſeaventh Seale is opened, the Great* Myſteries *of God ſhall be revealed.* 78
4. *That in the ſeaventh Seale the* Myſteries *might ſtand open, nothing ſhould heere be omitted.* 2
10. *It is a narrow way that the* Myſterium Magnum *is found in.* 2
11. *By diſputation and debate men may perceive that the world hath loſt the* Myſterium Magnum. 88
12. *How wee ſhall be crowned with the Crowne, the* Myſterium Magnum *of the Authours ſimplicity in the* Myſtery *before the Tenth Number: heere he mentioneth his ſtrugling in the attaining of this knowledge.* 45
15. *A complaint of the Great Depth of the* Myſtery: *A Petition to the Mercy of God with a Lamentation.* 94

Nature.

1. *In the Eternall* Nature *without the Light of God is the paine and Torment. Onely the Angells and ſoules proceed from the Eternall* Nature: *why outward things are Tranſitory: the cauſe of the Fall of our ſoules.* 16

Chap. Verſe.

2. Nature *conſiſteth of foure Formes.* 31
2. *Without* Nature *there would be no word to Create in the Generatrix.* 79
2. *Without* Nature *there is no brightneſſe. How the word of Love is Borne out of* Nature. 83
3. *Whence kindneſſe in the Fathers* Nature *and in this world cometh.* 26
4. *What the vanquiſher of* Nature *is.* 22
4. *How the fierceneſſe of the* Nature *of God would alſo be Creaturely. The fallen Angells have kindled the Matrix which is now their Eternall habitation.* 42
4. *How the Divine* Nature *is free from the fierce Darkneſſe.* 70
4. *That which is without* Nature *cannot helpe us, becauſe we are borne out of Nature.* 87
4. *The Eternall Divine* Nature *is our Mother and food: our ſoule is Gods food.* 89
5. Nature *in the ſpirit of Man, and in the Spirit of God is one ſubſtance.* 94
9. *The deſcription of the Wheele of* Nature, *how God is totally every where.* 67
9. *A Portraiture of the Wheele of* Nature. 68
9. *A further Expoſition of the Centre of* Nature. 80
9. *How the outward* Nature *longeth to be delivered from vanity.* 93
9. *How* Nature *vehemently longeth to be freed from vanity.* 113
13. *How the Mother the Eternall* Nature *lamenteth for the evill children whom ſhee hath given up to be devoured, and chooſeth a new Sonne.* 51
13. *How the Eternall* Nature *deſireth not Art, but Obedience.* 54
14. *How wee lie captive in the outward* Nature, *and of our pretious Jewell hidden therein.* 2
15. *The Mother of* Nature *beareth a young Sonne, who will ſhorten the Dayes of wickedneſſe.* 4

Chap. Verſe.

Opinion. Opinions.

11. *Of the diſtreſſed ſoule that knoweth not what* Opinion *to chooſe.* 12
12. *How farre* Opinions *are Tolerable that are held in God, and not to be rejected.* 24
12. *Of the* Opinions *about the Cup and Perſon of Chriſt, in Germany. Thoſe that are zealous in an* Opinion, *hang to the Tayle of Antichriſt.* 31

Paradiſe.

5. *Of* Paradiſe. *Adam was in this world in* Paradiſe. 69
5. Paradiſe *is both within and without this world. God is every where.* 116
5. *Where* Paradiſe *is, into which the ſoules of the holy children of God enter.* 125
5. *What ſoules goe into* Paradiſe, *and what into Hell.* 127. 128
7. *How long Adam was in* Paradiſe *before he fell aſleepe.* 29
7. *How young People ſet the Garland of* Paradiſe *upon the Serpent.* 51

Pardon.

11. *Of Praying. Alſo of the wrong meaning of* Pardon *of ſinnes.* 54

Patience.

16. *How the ſoule in* Patience *remaineth under the Croſſe.* 91

Perfection.

2. *The Divine Minde in the Heart of God is onely* Perfection, *and how wee comprehend that which is* Perfect *in our Minde.* 67

Perſon. Perſons.

1. *Of the ſecond* Perſon, *the brightneſſe of the Father.* 50
2. *Why the Father is the Firſt* Perſon. *The Deſire in the Will is the firſt.* 10
2. *The working of the Three* Perſons. 63
4. *The Light conſiſteth in Meekneſſe, and dwelleth in the Liberty. Alſo of the Three* Perſons. 63
4. *Why the Father and Sonne are called two* Perſons. 69

Chap. Verſe.

4. *How the Third* Perſon *is the Imager and Formour in Nature.* 77
4. *How the Third* Perſon *manageth the ſword of Omnipoteney.* 78

Petition.

16. *An Expoſition of the firſt* Petition *of the Lords Prayer: the will is the ſoules wedding Chariot.* 45. 46. 47. 48
16. *An Expoſition of the ſecond* Petition *of the Lords Prayer.* 49. 50. 51.
16. *An Expoſition of the Third* Petition *of the Lords Prayer.* 52. 53. 54. 55. 56. 57. 58
16. *An Expoſition of the Beginning of the fourth* Petition *of the Lords Prayer.* 60. 61. 62
16. *An Expoſition of the latter part of the fourth* Petition *of the Lords Prayer: alſo what lyeth hidden in the word Tetragrammaton and Adonai.* 64. 65. 66
16. *An Expoſition of the fift* Petition *of the Lords Prayer.* 67. 68. 69. 70. 71. 72. 73. 74. 75
16. *An Expoſition of the ſixt* Petition *of the Lords Prayer.* 76. 77. 78. 79. 80
16. *The Beginning of the ſeaventh* Petition *of the Lords Prayer.* 81. 82. 83
16. *An Expoſition concerning the ſoule: alſo of the ſeaventh* Petition *of the Lords Prayer.* 89

Philoſophers.

2. *An admonition to the* Philoſophers. 91
5. *The Author tells the* Philoſophers *of the Creating the world in ſix dayes.* 46

Phyſicians.

2. Phyſicians *now underſtand not the Centre of Sulphur, Mercury, and Sal, nor the Divines the Spirit of the holy Scriptures.*

Planet. Planetts. 17

9. *Of the property of the* Planet *Saturne.* 63
9. *What the Deſire of the* Planet *Saturne is.* 65
9. *A deſcription of the* Planet *Jupiter.* 66

The Contents of the *Threefold Life.*

Chap. Verſe.

9. *How the* Planet *Saturne and the Moone, ſtand oppoſite one to another.* 84
9. *Of the Operation of the* Planet *Jupiter.* 85
9. *Of the Operation of the* Planet *Mercury, where Life taketh beginning: alſo of Mars.* 86
9. *The deſcription of the* Planet *Venus: who hath a peculiar Luſtre of its owne.* 87
9. *The* Planet *Mars ſtandeth above the Sun, he is Poyſon and Anger, and betokeneth the fierceneſſe of the Fire.* 97
5. *The* Planet *Jupiter ſtandeth above Mars, and maketh the Braine.* 98
9. *The* Planet *Saturne ſtandeth above Jupiter, and maketh the Brainpan.* 99
9. *The* Planet *Venus ſtandeth under the Sunne: alſo what Venus maketh and cauſeth.* 100
9. *The* Planet *Mercury ſtandeth under Venus; alſo what he cauſeth.* 101
9. *The Moone ſtandeth under the* Planet *Mercury: the operation and feare of the Moone; The Moone flattereth with the Centre of the Earth, and Centre of the Sunne.* 102
9. *How the* Planets *are to be tranſpoſed, the Moone and Saturne make the body.* 64
9. *Of the Operation of the Three* Planetts *above the Sunne, and the three under the Sunne which is in the midſt.* 96
9. *The Dominion of all Creatures is like the Dominion of the* Planetts. 103
9. *As the* Planetts *draw vertue from the Sunne-ſo doth the life from the Heart.* 104
9. *Of the Rule of the Three* Planetts *above the Sunne, and of the Three beneath the Sunne.* 108
10. *Outward Reaſon cannot underſtand the Courſe of the* Planetts. 24
11. *How the mixture is made: alſo of the working of the* Planetts *with the ſeede.*
18. *Wherein the outward Life conſiſteth: alſo of the Spirit of the* Planetts. 11

Chap. Pope. Popery. Verſe.

16. *Admonition to the Roman* Pope *and Emperour.* 25
12. *Whence* Popery *is growne. The Antichriſtian Prieſt-Devill hath led the People aſtray.* 20

Portion.

17. *Man runneth after that which would run after him if he were vertuous and honeſt: Every one hath his ſufficient* Portion. 21

Power.

11. *He that hath* Power *in God is no Simon Magus.* 74
16. *How the Reaſon-Spirit of the Starres alſo longeth after the Divine* Power. 32
16. *How the ſoule in the Fall of Adam was captivated by two Fires: alſo how the ſoule hath the* Power *of Nature.* 87

Pray. Prayer.

16. *How wee muſt roote out the Abomination out of the ſoule when wee deſire to* Pray. 18
16. *Why Chriſt came in the Fleſh: alſo what he hath taught us to* Pray. 37
16. *How we enter into God when we* Pray: *and how the ſoule eateth at Gods Table.* 99
9. *How the Devill taketh away the Earneſtneſſe and vertue of the* Prayer *out of the Heart.* 32
9. *What* Prayer *it is which is no* Prayer: *whereby the Name of God is miſ-uſed.* 33
9. *What* Prayer *is: and how Men muſt ſtrive againſt the Devill.* 34
16. *How God heareth our ſoule in* Prayer: *There are Three Principles in the ſoule.* 14
16. *God dwelleth not a farre off: A warning againſt falſe Thoughts in* Prayer. 17
16. *Concerning* Prayer. 27
16. *What that* Prayer *is which Chriſt hath taught us: No Tongue can ſufficiently expreſſe the contence of that Prayer, nor of the Goſpel.* 38
16. *The Authour ſets downe but a brieſe contence of the Lords* Prayer. 40

The Contents of the *Threefold Life.*

Chap. Verſe.

16. *An Expoſition of the Lords* Prayer *from the* 41. *to the* 104. *Verſe.*

16. *The Lords* Prayer *containeth ſeaven Petitions, with an Entrance and Concluſion; alſo what the ſoule attaineth therein. What the Amen is. Alſo of the ſubtileneſſe of the will of the ſoule.* 100

16. *Of the Three Perſons of the Trinity in the Concluſion of the Lords* Prayer. 103

Prieſt. Prieſts.

11. *A ſaying to the blinde world that ſuppoſeth that the Myſtery of God ſhould not be touched but by the* Prieſt *alone.* 77

14. *Admonition to goe out from the* Prieſts *Contentions. Who is a right Chriſtian. Alſo our Duty in maintenance of the Earthly Body.* 25

Principle. Principles.

5. *How the* Principle *is divided into two Dominions, as into Love and Anger.* 19

5. *Wherein a* Principle *doth conſiſt.* 108

5. *How the ſecond* Principle *is in the midſt of both the* Principles. 113

5. *How the ſecond or Divine* Principle *is the power of the Firſt.* 114

5. *How the ſecond Principle worketh in the outward* Principle. 115

6. *How the Third* Principle *was Created, and what it is.* 62

6. *A deſcription of the Third* Principle. 63

6. *How this Third* Principle *would be if the Sunne were extinguiſhed.* 66

7. *What the Third* Principle *is, as alſo the Third Life in God.* 80

1. *The Authour will ſhew the Ground of the* Principles. 43

5. *Where the diſtinction in the Three* Principles *beginneth.* 100

11. *How all the Three* Principles *Deſire Man.* 108

11. *In God there is no Dominion, but in the Three* Principles: *alſo whence the Guilt cometh that any thing periſheth.* 109

Chap. Rabbies. Verſe.

13. *How thin the* Rabbies *in Germanie are, of a thouſand ſcarce a hundred left.* 40

14. *The Schoole* Rabbies *hate the Example of young Tobiah.* 59

Rainbow.

6. *A deſcription of a* Rainbow, *and its colours.* 69

6. *How Chriſt ſhall appeare upon ſuch a* Rainbow *at his Comming.* 70

16. *What the* Rainbow *and the Body of Chriſt is, which Myſtery no Tongue can Expreſſe.* 93

Reaſon.

3. *Blinde* Reaſon *will goe above the Heart of God like the Devill.* 22

5. *The Gliſtering Art in* Reaſon *is a hinderance to the Light.* 32

5. *Of* Reaſons *Blindneſſe in knowing what the Earth, Stones, and Elements are Generated of.* 79

6. *This writing is no word of outward* Reaſon. 8

6. *Admonition to blinde* Reaſon *to ſee with inward Eyes.* 38

7. *What* Reaſon *judgeth concerning the Danger of being overcome by the world.* 15

15. Reaſon *thinketh it will be no otherwiſe now then in former Times.* 17

15. *How* Reaſon *walketh wiſely in outward Things, but the ſoule is forgotten.* 23

16. *How the Devill captivateth us in* Reaſon, *and deceiveth us by it.* 30

Reſt.

4. *In the ſix Formes there is no Place of* Reſt. *The ſoure Mother is the* Reſt *of the hungry Nature.* 8

Regenerate.

9. *The ſpirit of the* Regenerate *ſoule ſearcheth through all the Three Principles.* 41

Rejoyce.

12. *They ſhould* Rejoyce *who are deſpiſed for their fearing of God.* 39

Revelation

The Contents of the *Threefold Life.*

Chap. Revelation. Verſe.

3. *The cauſe why the* Revelation *hath not hitherto been fundamentally underſtood, is becauſe it hath not been in Mans Ability.* 39

Riches.

6. *What Tranſitory* Riches, *and what Eternall* Riches *are.* 33

10. *How the* Riches *of this world are but* Droſſe *and* Dung. 8

Rule.

17. *The* Rule *of the Spirit of this world, and of the Spirit of God.* 17

Renewing.

18. *How in the* Renewing *of the will the framed Subſtance is* renewed. 22

Scriptures.

5. *The Authour hath no other knowledge of the Creation then that of the Holy* Scriptures. 80

7. *To be able to ſay all the Holy* Scriptures *without Booke bringeth no ſalvation.* 3

Sea.

5. *The Glaſſie* Sea *is the Water Spirit.* 11

8. *The Cauſe of the Great* Sea. 46

Seeker.

4. *The Authour judgeth not the blinde* Seeker, *he ſhall finde his reward.* 51

Seale. Sealed. Seales.

3. *The Time from the beginning to the End is the ſeaventh* Seale, *wherein the ſix* Seales *accompliſh their work: where, (in the Heart of God) Men have found Wonders.* 41

3. *After the Opening of the ſeaventh* Seale, *the Archſhepheard will feed his ſheepe himſelfe.* 80

9. *The world ſince the Fall of Adam hath but one Eye: but by the ſeaventh* Seale *it hath two Eyes.* 106

15. *Now is the Time of the Laſt* Seale, *wherein the helliſh wonders come to light.* 3

18. *The Starre which hath broken the* Seale *is appeared.* 4

Chap. Verſe.

3. *Wherefore God hath* Sealed *us and left us Blinde.* 60

3. *The ſeaven formes are the ſeaven* Seales *of God, out of which the powerfull Word is Generated.* 21

3. *The Time is that the ſeaven* Seales *are broken open.* 38

3. *Of the Glaſſie Sea. The ſix* Seales *are the Birth of the Eternall Nature.* 44

3. *Wherefore the Word of God muſt enter into the ſharpneſſe of Death, where he brake the ſeaven* Seales *in the ſoule.* 54

3. *How any in God have power to Open the ſeaven* Seales *in the deſirous Minde.* 68

3. *The* Seales *are bidden from the Whore till ſhee hath devoured her ſelfe.* 75

4. *The Spirit openeth the* Seales *in the Thoughts: He manifeſteth the Deity in Nature: He is the power of the Brightneſſe.* 82

5. *The* Seales *bring their Wonders to Light under the worldly Governments.* 64

Search.

2. *How wee may* ſearch *aright and finde.* 4

Seaventh. Seaventy two.

9. *What the* ſeaventh *Number in the Centre is.* 74

9. *In the number* Seaventy two *lyeth the Greateſt ſecret, the Originall of Contention.* Selves. 78

3. *Admonition to conſider our* ſelves: *alſo of Heaven and the Anger of God.* 28

Senſes.

3. *Of the Birth of the kinde Love, and of the ſixt forme of Nature, wherein the five* Senſes *are to be found; God maketh the Genetrix.* 1

Sermons.

18. *The Antichriſt is a hinderance to the ſoule with the filling Peoples Eares with* Sermons. 35.

Sex. Sexes.

9. *By a flaming Iron the two Properties in Male and Female* Sex *are deciphered.* 47

The Contents of the *Threefold Life.*

Chap. Verſe.

9. *Of the two kindes or* Sexes, *Maſculine & Feminine. Why the Man is the Head,* 110

Shepheard. Shepheards.

13. *A Reproofe againſt the Whore: alſo of a ſimple* Shepheard *that ſhall feed us.* 44

14. *The true Catholick way: alſo who is a true* Shepheard *of Chriſt.* 20

18. *How can a Wolfe make a* Shepheard *over ſheepe.* 44

14. *The falſe Biſhops appoint* Shepheards *according to favour, and in reſpect of their Art.* 21

15. *A Speech to the falſe* Shepheards *of Chriſt.* 20

15. *A Speech to the Antichriſtian* Shepheards *of the New Order.* 22

18. *The wayes of the Good and of the Bad* Shepheards. Signes. 43

9. *How the Twelve* Signes *part themſelves into two Governments.* 72

Simple.

3. *Advice to the* ſimple *Holineſſe.* 85

Sinne. Sinner. Sinnes.

11. *The falſe ſoule ſeeketh after no righteouſneſſe, but onely that it may cover its* Sinne. 44

11. *How the* Sinner *ſhould have his forgiveneſſe pronounced.* 65

11. *How God forgiveth our* ſinnes *when wee pray to him.* 55

11. *How he is miſtaken who ſuppoſeth he is delivered from his old* ſinnes *when he ſinneth anew.* 58

Snare. Snares.

6. *Of our* ſnare, *and the Excellency of Patience.* 34

12. *Men ſhould not looke after Pomp and Pride; alſo which are the* Snares *and Netts of the Devill.* 40

14. *The world is full of* ſnares *to entangle the poore ſoule: alſo what that is which hindereth that the Devill doth not devoure every ſoule.* 43

14. *An Expoſition of the ſeaven Coards or* ſnares: *alſo an Expoſition of what the ſoule undergoeth in the tryall before it getteth through.* Sodom. 53

8. *How the Devills purpoſe concerning* Sodom *was nullified.* 47

Sonne. Sonnes.

3. *Of the* Sonne *the brightneſſe of the Father, what proceedeth from it, and is created by it.* 3

3. *How wee muſt ſeeke the* Sonne *of God in the Manger if wee will finde all.* 30

4. *The* Sonne *is one with the Father: alſo what his ſole will is called.* 71

6. *Of the two* Sonnes, *the one ſaying yes, the other no.* 26

Sophiſt. Sophiſter. Sophiſters.

5. *The* Sophiſt *looketh upon the wiſdome of the world; but this Authour not: he mentioneth his Joy in the Wonders of God.* 1

5. *Admonition to the Children of God concerning the contention of the* Sophiſters. 70

9. *A reproofe againſt the* Sophiſters *ſlanderings and blaſphemings in the Pulpit.* 29

10. *The Authour ſpeaketh to the* Sophiſter, *and the ſtubborne Whore that ſitteth upon the ſtoole of Peſtilence,* 34

11. *Of the* Sophiſter *who is the Devills Prieſt: alſo of thoſe that fall into ſinnes againſt their will.* 43

11. *The* Sophiſter *is as Profitable to the Church, as a fift wheele in a wagon.*

11. *The* Sophiſter *were better in a Hogſty then in a Pulpit.* 76

Soule. Soules.

1. *The* Soule *is a fire and needeth food.* 4

1. *How the* Soule *dwelleth in the Body, and is captivated by the Humane Spirit.* 10

1. *The* Soule *liveth in another ſubſtance beſides the Spirit of the Elements.* 11

1. *Of the Originall of the faculties of the* Soule *out of the Eternall Nature: and how God dwelleth meerely in himſelfe.* 12

1. *How the* Soule *deſireth to preſſe out from the Band of Nature into God.* 14

The Contents of the *Threefold Life.*

Chap. Verſe.

1. *No Nature ſelt in the Divine Life; The* Soule *is a Fire in the Eternall Nature: The* Soule *is a Spirit, having ſeaven Formes, wherein Heaven and Hell conſiſt. The Authour here underſtandeth the Eternall Birth.* 19
1. *How the* Soule *cometh to ſee, and to be able to ſpeake of its Native Country.* 21
2. *Of the Light of the* Soule: *alſo of its fall, and how it muſt enter into the Light againe.* 49
2. *How it is with the* Soule *that attaineth not the Light of God: and how it is regenerated anew againe.* 55
3. *The Condition of the* Soule, *when Adam was gone out from the Word, it was in the ſeaven Seales of the Father.* 56
5. *How the* Soule *looſeth the Majeſty of God, and is called a Caſtaway Devill.* 95
5. *How Adams* Soule *was captivated by the Anger of God.* 146
6. *The difference between the* Soule *and the Word.* 86
6. *How the Word and the* Soule *ſtand not as two Perſons.* 87
6. *An Earthly Similitude of the Iron and Fire, ſhewing how the* Soule *dwelleth in the Deity, and the Deity in the* Soule. 88
6. *How the* Soule *trembled at the Priſon of this Fleſh: and why God became Man.* 95
6. *How our* Soule *getteth incomprehenſible Fleſh.* 96
7. *What Reſolution the* Soule *muſt take againſt the ſtriving Minde and the Devill.* 8
8. *The* Soule, *beneath is in Hell, and above is in God in Heaven.* 10
8. *Of the fainting of the Devill before the Earneſt* Soule. 12
8. *How the* Soule *is a Fire that receiveth the property of its food.* 20
8. *How the* Soule *ſtandeth between two Principles: alſo of the deſire of the Body.* 21
8. *How the* Soule *muſt watch: how it muſt forſake its own power.* 23
8. *How the* Soule *deſireth to be out of this Earthly Mother, and deſireth the Eternall Reſt.* 60
8. *How the poore* Soule *lyeth captive in the Spirit and Tincture of this world.* 61
8. *How the* Soule *hath not its own Tincture, but lyeth in impotency.* 62
8. *How the* Soule *of Adam is gone out from the Luſtre of God into the Spirit of this world.* 63
8. *The miſerable condition of the* Soule *after the fall of Adam: the cloſing of the ſeaven Seales.* 64
8. *How the Centre of the* Soule *cannot helpe it ſelfe.* 65
8. *How the Kingdome of Hell would have triumphed over this faire Creature the* Soule. 66
8. *How the* Soule *came againe into its firſt Mother.* 69
9. *How the poore* Soule *is between Heaven and Hell.* 22
9. *The* Soule *muſt not diſpute with the Devill.* 37
11. *The* Soule *ſtandeth a degree deeper then the Sunne.* 17
11. *Out of what the* Soule *is rouzed and awakened: the* Soule *is Gods childe: alſo of the food of the* Soule. 18
11. *A deſcription of the* Soule, *how it is ere it is in the ſeede.* 32
11. *How the* Soule *hath a hard Combate againſt the Evill innate properties.* 36
11. *How the* Soule *muſt be, that it may be acknowledged for a childe of God.* 49
11. *The* Soule *is the Devills moſt beloved Lodging.* 60
12. *What is moſt profitable for Man to doe: alſo what the* Soule *taketh with it when it departeth from the Body.* 1
14. *Not in the Oaſt but in the Verbum Domini*

Chap. Verſe.
ni the Soule *eateth at the Table of God: alſo where the* Soule *and the Spirit of the* Soule *dwelleth.* 12
14. *How the* Soule *is freed from the Devills aſſaults: which the* Soule *hath a hard taſk of.* 13
14. *How the* Soule *muſt fight againſt the Devill, and overcome him.* 15
14. *Of the Great danger a* Soule *is in, in this life: what the Centre of the* Soule *is: what the Tincture is: alſo of the true name* SOULE. 26
14. *In the Eternall Water the* Soule *is an Angell. Alſo concerning the Fathers ſtanding ſtill.* 28
15. *How all committed abominations ſhall flow up in the* Soule. 14
16. *A ſimilitude of the feare and diſquietneſſe of our* Soule *in this Body.* 4
16. *How the Spirit of this world (in fleſh and bloud) overwhelmeth the* Soule. 6
16. *How the poore* Soule *receiveth heavenly refreſhment.* 8
16. *Of the Great Humility of the redeemed* Soule. 9
17. *Where the* Soule *dwelleth.* 9
18. *How the* Soule *is, that departeth from the body without Converſion* 23
18. *How the ſorrow and lamentation of the* Soule *goeth on: and how the* Soule *giveth up it ſelfe.* 24
18. *A ſimilitude of the ſtate of the* Soule *after its departure.* 25
18. *What joy or recreation the wicked* Soule *hath.* 26
18. *Of the Condition of the* Soule, *that converteth at the very laſt.* 28
18. *Of the Condition of the earneſt zealous* Soule *that feareth God.* 29
1. *In the Eternall Nature without the Light of God is the paine and Torment: Onely the Angels and* Soules *proceed from the Eternall Nature: why outward things are tranſitory: alſo the Cauſe of the Fall of the* Soules. 16
2. *Men ſhould not truſt their* Soules *with any Man.* 5
2. *Angells and* Soules *are Eternall.* 64
12. *How the Antichriſtian* Soules *are after Deathtill Judgement.* 28
18. *How the Spirit of God cannot be awakened in ſome* Soules: *alſo what* Soule *can, and what cannot be converted.* 47

Sound.

4. *Further deſcription of the* ſound, *and its operation.* 73
4. *How the will which putteth forth from the Heart, produceth and formeth the* ſound. 74

Space.

1. *How the vaſt ſpace deſireth contraction, and that there muſt be a contrary will, or elſe nothing would be, neither Darkneſſe nor Light, Life nor Death.* 33
2. *What hath ſhut the vaſt ſpace into a narrow roome.* 15

Spheare.

10. *The* Spheare *of the wiſe Magiſts and Mathematicians is not perfect, of the wonderfull turning of the wheele of Nature.* 25

Spirit. Spirits.

1. *The* Spirit *of God is not ſubject to the Band of the Eternall Nature.* 13
2. *The Brimſtone* Spirit *is the will in the foure Formes, wherein the Devills dwell* 37
4. *The* Spirit *deſireth to bring the Light forth in its higheſt Depth.* 1
4. *Of the ſeaventh Forme. Alſo how a* Spirit *is, and how it ſubſiſteth.* 5
4. *A ſimilitude deſcribing the Out-ſtowne Aire and* Spirit *of God.* 79
4. *Of the further working of the* Spirit. 81
4. *How the* Spirit *differeth from the Body.* 84
4. *The* Spirit *is not the Light, but the blower up of the Light.* 85

The Contents of the *Threefold Life*.

Chap.		Verſe.
5.	*Men ſhould not judge leaſt they fall on the ſword of the* Spirit, *which will reprove the World for Sinne, Righteouſneſſe, and Judgement.*	4. 5. 6. 7
5.	*How the* Spirit *of this world may know it ſelfe.*	28
5.	*How the* Spirit *that proceedeth from God, openeth the underſtanding of the Minde.*	29
5.	*How the* Spirit *proceedeth from the Father and the Word.*	37
5.	*Whither the* Spirit *goeth when it goeth forth from the Father and Sonne.*	39
5.	*How the Holy* Spirit *revealeth the Opened Seales.*	42
5.	*The Aime of the Different Wiſdome. The Touch-ſtone to try whether the* Spirit *of God, or the* Spirit *of the Devill ſpeaketh.*	74
5.	*How the* Spirit *hath brought all the Three Principles into a Body.*	89
5.	*The comparing of the* Spirit *of Man with the Eternall Spirit, and the Number-Three.*	90
5.	*As the World is ſpoken forth from the* Spirit, *ſo is it alſo in Mans* Spirit.	91
5.	*The* Spirit *of Man hath in it ſelfe the Kingdome of God, of Hell, and of this World: alſo how all was without Beeing till the A. and O.*	92
5.	*The Centre was but one* Spirit: *How all came to be thick, groſſe, and hard, as it were oppoſite to the Majeſty of God*	99
5.	*How the Aire or Winde is not the* Spirit *of the Number-Three.*	102
6.	*How the* Spirit *of God Ruleth in us: and how the ſoule attaineth the Paradiſicall Garland.*	32
6.	*As the* Spirit *is, ſo is the body of it.*	59
7.	*How often unwillingly the Holy Ghoſt is called a Devill, and the Devill accounted a good* Spirit.	60
8.	*A ſimilitude of the going forth of the* Spirit *in a Red hot Iron.*	6
8.	*How no* Spirit *deſireth to come out from its Mother againe.*	59
9.	*Hee on whom the underſtanding of this* Spirit *falleth, he underſtandeth it.*	4
9.	*Of the roote of the Fire-*Spirit, *and of the impotent Aire* Spirit.	54
10.	*How the* Spirit *of God hath planted and created a Modell in his will.*	15
11.	*Of the Breathing in of the Aire-*Spirit, *and the* Spirit *of the ſoule.*	15
11.	*How the* Spirit *of this World introduceth its Government alſo in the ſeede.*	34
14.	*How wee are ſubjected to the* Spirit *of this world from our Entrance into the womb of our Mother.*	4
17.	*How the outward* Spirit *ſhould looke after outward things.*	6
18.	*How the outward* Spirit *hath inſinuated it ſelfe into the ſoule.*	34
3.	*How the ſix* Spirits *have executed their fierce might in us.*	50
4.	*Wherefore and of what the* Spirits *are created.*	29
4.	*The* Spirits *are created out of the Centre of the Eternall Minde.*	31
4.	*How the Creation of the* Spirits *was.*	36
4.	*The* Spirits *are created every one according to its kinde.*	37
4.	*Of the* Spirits *that have their originall out of the Inceptive will.*	54
4.	*Out of what the Earthly and Watery* Spirits *are.*	55
4.	*The* Spirits *are incomprehenſible to us. The Authour will ſhew us the Government of Heaven further, and then the Government of Man.*	57
5.	*When it is that the ſix* Spirits *ſhall be knowne.*	47
5.	*When the hidden* Spirits *goe into the Ether: alſo of the Time when the ſeaventh Seale taketh its beginning knowne by the Authour.*	48
5.	*How the* Spirits *of Darkneſſe lie captive.*	110

Chap. Verſe.
10. *How the Creating of the Spirits was.* 16
14. *Of the ſix* Spirits *of Nature: alſo of the Originall of Mobility.* 27

Starre. Starres.

7. *How every* Starre *hath a ſeverall property.* 74
3. *The Word is in the Father, and hath the ſeaven* Starres *or Formes in its power.* 47
3. *Wee are under the power of the ſeaven* Starres, *or ſeaven Spirits of the Fathers Nature.* 48
5. *How the Image of the wiſdome of God hath the ſeaven* Starres. 43
6. *Out of what the* Starres *are: alſo why they are to us inumnerable.* 41
7. *If the* Starres *and Elements had not been created, the Ground of Nature had not been manifeſted to the Angells.* 25
7. *Out of what the* Starres *are, and their property.* 72
7. *The cauſe of the Burning of the* Starres: *alſo how they awaken all Creatures.* 73
9. *Of the Tinctures number ſix, and of the Spirits number ſix; which together make Twelve in Number; or the* Starres *which the Woman in the Revelation weareth* 73
10. *How the* Starres *are children of the Sunne: very great things are to be concealed heere.* 17
10. *How God on the fourth Day created the Sunne and the* Starres. 19
11. *Of the working of the* Starres *in the Creatures, to the manifeſtation of the wonders of God.* 35
11. *How the ſoule can ſubdue the power of the* Starres, *which indeed would faine be delivered from vanity.* 38

Sting.

2. *The foure bayſtneſſe is the Mother of the* Sting *or Goad: alſo how in the Liberty it becometh joyfull, and how the fift Forme riſeth up.* 73

Stone.

6. *The Eternall Fleſh is the Noble Philoſophers* Stone, *which the Magi finde.* 98
6. *There is nothing like the Philoſophers* Stone: *It is manifeſt and alſo hidden.* 99
6. *Of the Excellency of the* Stone. 100
6. *The great joy which he hath that findeth the* Stone. 101
6. *This* Stone *is the ſlighteſt and moſt contemptible.* 102
6. *The power of thoſe that have this* Stone: *they who rightly ſeeke it, finde it: others ſcorne it.* 103
7. *What help the ſoule getteth in its earneſtneſſe: alſo how little knowledge is neceſſary for the attaining of the Corner-*Stone. 9
7. *The Noble* Stone *is to be found every where.* 14
7. *How Iſaack, Jacob and David found the Noble* Stone, *Chriſt.* 36
7. *How Moſes and Eliah had the Noble* Stone. 38
7. *How all the Prophets prophecied and wrought Miracles by the power of this* Stone. 39
7. *The* Stone *of the Wiſe Men is Chriſt the Sonne of the Living God.* 40
7. *The worldly wiſe Schooles have always perſecuted the* Stone. 41
7. *What the* Stone *of the worldly wiſe is.* 42
7. *How wee are lead aſtray at this Day by the Devill, and looſe the Noble* Stone. 49
7. *The diſtinction between thoſe that have the* Stone, *and thoſe that have the ſubtilty of the Serpent.* 52
7. *They that have the* Stone *know the falſe Magi or where.* 56
9. *How the World longed after Man. The* Stone *was knowne in Salomons Time.* 7
9. *In what way it is not hard to finde the* Stone. 8
10. *How the true Magi ſhall finde the Noble* Stone. 4
10. *At the End of Nature lyeth the uncorruptible* Stone. 5

The Contents of the *Threefold Life.*

Chap. Verſe.

10. *How the* Stone *is to be ſought in Metalls.* 6

13. *What lyeth hid in this* Stone, *which is the Eternall Sonne of God.* 1

Strife.

2. *Of the* ſtrife *between the fierceneſſe and Meekneſſe.* 93

7. *Of the vehement* ſtrife *of the Anger of God.* 44

8. *Of the* ſtrife *of the Tincture againſt the Fire.* 32

8. *The* ſtrife *between the Fire and the Subſtantiality.* 35

13. *One will alone is without* ſtrife, *in two wills there is diſcord.* 45

13. *Whence* ſtrife *ariſeth, one ſeeking to ſubdue another: alſo of a things own Prophet that is borne in the higheſt number of the Crowne.* 46

13. *How the Prophet ſheweth the Crowne, out of which the* ſtrife *and malice ariſeth.* 48

14. *The cauſe of* ſtrife *about the ſoule of Man is, becauſe there are two Dominions in Man.* 68

16. *Among a thouſand that have a ſeverall Gift and knowledge taught of God, there is no* ſtrife *about the food of the ſoule.* 34

16. *Whence the* ſtrife *amongſt the Apoſtles aroſe.* 35

Subſiſtence. Subſtance. Subſtantiality.

2. *Of the Eternall* Subſiſtence *of the Helliſh Creatures.* 57

4. *A deſcription of the* Subſtance *in Darkneſſe: and of the deſire which hath Generated it: alſo what is called Fire.* 13

4. *A* Subſtance *may proceed out of a Thought.* 30

6. *Why that which is palpable is a dead* Subſtance. 60

7. *How the Eternall* Subſtance *is.* 64

7. *In what manner every* Subſtance *remaineth ſtanding in the Eternall Nature.* 81

Chap. Verſe.

18. *How Men may be able to underſtand the heavenly* Subſtance. 31

18. *Own Reaſon cannot attaine the heavenly* Subſtance. 32

8. *What is called Aire; alſo what is called* Subſtantiality. 36

9. *How out of the Materiall* Subſtantiality *two Kingdomes are come.* 46

9. *How all Eſſences went forth: they all ſtood in the Materiall* Subſtantiality. 48

Sunne.

9. *What Light was before the* Sunne. *How the* Sunne *and all Starres came to be: The* Sunne *is the Heart.* 61

9. *How the Zodiak, the Earth, and the Planetts ſtand in Order: and the* Sunne *in the midſt.* 70

9. *A deſcription of Light, and of the* Sunne. 88

9. *How the* Sunne *penetrateth powerfully into all the ſix Formes.* 91

9. *How long the* Sunnes *ſtanding ſtill was to have remained hidden.* 105

10. *In what way many have found Sol: or the* Sunne. 3

13. *How the* Sunne *hath the Dominion in the foure Elements.* 27

13. *A reſemblance of the Elements and the* Sunne *to the Father and the Sonne.* 28

13. *Of the* Sunnes *being every where in this world: and how it is a ſimilitude of the Sonnes being every where.* 30

Superiour.

15. *How the* Superiour *provoketh the Inferiour to wickedneſſe.* 11

Supper.

13. *How the Apoſtles and their Succeſſours have broken bread and celebrated the Lords* Supper. 10

13. *How they have drunk of the Cup in the* Supper. 11

13. *How wee receive the whole Trinity in the Lords* Supper. 31

13. *How*

The Contents of the *Threefold Life.*

Chap. Verſe.

13. *How in the Lords* Supper *wee aſſume into our ſoule, the Body of Chriſt, which filleth the Heaven, whereby at the Judgement it will paſſe through the Fire.* 32

14. *To what End the Teſtament of the Lords* Supper *was Inſtituted.* 19

Swine.

16. *That Men muſt not turne back to the huſks of the* Swine. 20

16. *How wee may powerfully caſt away all* Swine *and Devills.* 21

Tabernacle.

11. *How the Preſent* Tabernacle, *about which wee ſtrive is none of ours, the Devill hath defiled it: our Mother will purchaſe a new Garment for us.* 112

Teachers. Teaching.

11. *Of the* Teachers *growne up of themſelves, who teach for Money, to ſhew their Eloquence and forraine Language.* 85

11. *The Authour envyeth not what good people give to their* Teachers: *The Oxe that threſheth ſhould not be muſsled: Antichriſt is laid quite Naked.* 105

12. *The bleſſednesſe of the Potentates and* Teachers, *who Governe and Teach thoſe that are under them well.* 7

12. *What* Teachers *the Princes ſhould chooſe. Who is certainly the Antichriſt. Alſo of one that cometh who will teach the Truth.* 33

13. *What the Congregations and the* Teachers *behaviour ſhould be.* 8

3. *The Spirit of Chriſt in God, is without Law: The* Teaching *from ſelfe Authority is falſe.* 67

Temptation.

3. *Men ought to hold out in the* Temptation. 35

Teſtament. Teſtaments.

13. *How our ſoule often goeth out from the faire Image: and how God giveth it the New Garment againe through the* Teſtamēt, *or Sacrament of the Lords Supper.* 20

Chap. Verſe.

3. *Without Faith the* Teſtaments *are ſhutt Seales. Alſo how the Trinity is ours.* 87

11. *The appearing Saints anger God with their uſe of the* Teſtaments. 45

13. *The Authour will ſhew what the* Teſtaments *of Chriſt are.* 3

13. *The Church in Babell danceth about the Jewell of Chriſts* Teſtaments. 4

13 *How the vertue of the Jewell remaineth ſealed to Europe and Aſia. The Great miſuſe of this Jewell (the* Teſtaments) *by Babell.* 6

Tetragrammaton.

16. *Of what lyeth hid in the word* Tetragrammaton *and Adonai.* 65

Theologiſts.

2. *An admonition to the* Theologiſts *or Divines with a reproofe.* 94

4. *A Hint to the* Theologiſts, *who Preach of Gods will.* 45

Thoughts.

2. *Whence the Minde and* Thoughts *proceed.* 40

Thunders.

3. *Of the ſeaven Starres, and of the ſeaven* Thunders. 43

3. *Of the voyces of the ſeaven* Thunders: *They are not manifeſted in the Centre of the Sonne.* 53

5. *What the Corporeity of the Divine Nature is: alſo how the ſeaven* Thunders *ſhall be opened one after another.* 12

Time.

4. *How the wheele of the Eternall Eſſences moved before the* Time *of the Fiat: alſo of the Beginning of* Time. 32

15. *The Mother of Nature complaineth, or her children: and the* Time *ſhall be ſhortned.* 2

15. *Admonition that the Preſent Day is the* Time *of bettering.* 25

Tincture. Tinctures.

4. *That there is another Will borne that attaineth the Liberty in the Fire, and is called the* Tincture. 17

Chap. Verſe.

4. *The ſecond Will or the* Tincture *is the Luſtre in the Darkneſſe, and the Ornament of the Eſſences, and bloſſome of Life.* 18

4. *Why the Power of the* Tincture *is hidden from the Alchimiſts.* 23

4. *The* Tincture *is the Light of the Earth. The Sunne is the Life of the whole wheele.* 27

4. *The* Tincture *of the kinde Joy ſhone alſo out of the fallen Angells.* 39

4. *The* Tincture *in the Will of the Devill is become falſe: they would domineere over the Sonne of God.* 43

8. *How the* Tincture *is a Creature, and wreſtleth with the Fire.* 56

8. *How the Luſtre is ſtill, and the* Tincture *moveable and living, and the deepeſt Ground of Heaven.* 57

9. *Wherein the Noble* Tincture *conſiſteth: how every Life ſtandeth in the hand of God: How the Spirit were in Hell fire.* 52

9. *Of the ſeparation of the two* Tinctures, *of the Fire-Life, and the Aire-Life.* 53

13. *How without the Verbum Domini both the* Tinctures *had remained captivated by the Devill, in the Anger of God, and in the Spirit of this World.* 35

Tongue.

5. *What the* Tongue *ſignifieth or denoteth.* 107

Trade.

17. *Every* Trade *and buiſineſſe is in the Ordinance of God.* 12

Treaſure.

17. *What* Treaſure *the vertuous gather, and what* Treaſure *the covetous gather.* 27

Tree. Trees.

7. *Out of what the* Tree *of Good and Evill in Paradiſe grew.* 47

13. *A ſpeech to the Great and wide* Tree *the Generation of Adam.* 52

14. *How the ſmall Graine of Muſtard ſeede becometh a Great* Tree. 44

Chap. Verſe.

17. *Why God did forbid Man to eate of the* Tree: *alſo of his ſtate before and after the Fall.* 10

9. *How the Paradiſicall formes were knowne on the* Trees. *All our fruits are Good and Evill.* 14

9. *Our fruits upon the* Trees *grow not of themſelves.* 15

Triall.

14. *The Authour cannot write nor expreſſe what Joy the ſoule hath, after it hath paſſed through the* Triall. 54

Trinity.

3. *What the Number Three or* Trinity *is.* 12

5. *How that which is ſpoken forth is an Image of the Holy* Trinity. 41

5. *Where the Number Three or* Trinity *dwelleth.* 57

5. *The Spirit of the ſoule, but not the Light of the Eyes, comprehendeth the* Trinity. 58

5. *There is nothing Perfect, but the Number-Three, or* Trinity. 59

16. *What the* Trinity *is from Eternity to Eternity.* 104

Turba.

13. *How the* Turba *deſtroyeth the Multiplicity: from whence it is that envy and falſhood proceedeth.* 49

13. *How the* Turba *exerciſeth it ſelfe in the Anger: alſo of the ſpringing up of the bloſſome of Life.* 60

Turk. Turks.

6. *How a* Turk *attaineth God, together with the children that are without underſtanding.* 21

6. *The* Turks *ſay no. He that honoureth the Father honoureth the Sonne.* 28

11. *The cauſe of the* Turks *Potency: alſo how long their blindneſſe ſhall continue.* 92

11. *The Antichriſt ſhall not devoure the Tree of the* Turks *with his Dragons Mouth, or Tyrannous Policy: alſo what it is the Antichriſt ſhall be deſtroyed by.* 93

11. *How*

The Contents of the *Threefold Life*.

Chap. Verſe.

N. *How the* Turks *are become a wilde Tree.* 95

Vanity.

15. Vanity *and wantonneſſe is the firſt leſſon youth learne.* 7

Vialls.

5. *In the Courts of Princes the* Vialls *of Anger are powred forth through the Inſtigation of the Hypocrites.* 66

Virgin.

6. *How the Eternall* Virgin *came into ſubſtance.* 80

6. *The Word is the underſtanding in the Eternall* Virgin. 82

6. *Neither the* Virgin *nor the Fleſh doe operate, but the Spirit.* 83

11. *Of the Eternall* Virgin, *out of which the Matrix of the Earth became an Image.* 12

13. *How our corrupted ſubſtance became Earthly: and how God in the heavenly* Virgin, *and alſo in the Earthly* Virgin *became Man.* 19

Underſtand.

3. *They that are borne of God ſhall* underſtand *this.* 37

4. *Advice to them that are able to* underſtand *this Text.* 59

18. *If an Aſſe ſhould ſpeake the word of God, that ſoule which feareth God would* underſtand *it.* 46

Univerſities.

15. *What our children learne at the* Univerſities. 9

15. *How Students in the* Univerſities *are advanced to governe in Church and State; and how they Rule then.* 10

16. *The Perſon of Chriſt is a Myſtery, hidden from the Pride of the High Schooles or* Univerſities. 29

Uppermoſt.

9. *How the* uppermoſt *deſireth the nethermoſt, and the nethermoſt the* uppermoſt. 109

Chap. Warning. Verſe.

5. *A* Warning *not to account theſe things Fictions.* 147

5. *A* Warning *to goe out from Contention, a reproofe to Babell.* 149

7. *A* Warning *to him that is fallen to riſe againe.* 13

8. *Of Gods care in* Warning *of his children.* 48

11. *A* Warning *to the children of God to goe out from the whore of ſeeming Holineſſe.* 51

11. *A warning not to run after diſputation and contention.* 86

12. *A* warning *to thoſe that are heere advanced to Honour.* 5

12. *A* warning *to the Rich to be Meeke and Gentle.* 6

12. *A* warning *againſt the Devill who ſoweth weedes; what the Doctrine of Moſes and of Chriſt was.* 15

12. *A* warning *to wreſtle in Patience.* 47

13. *The Authours* warning *will not be in vaine.* 41

13. *A* warning *to thoſe that ſay; If our Teachers teach us not right, let them looke to it: alſo of the miſ-uſe of the Baptiſme and Supper.* 42

14. *A* warning *concerning the way of appearing holineſſe.* 8

14. *How God* warneth *Man of his wrath.* 69

15. *A* warning *concerning the Puniſhment that ſhall be over the face of the Earth.* 16

16. *A ſore* warning *of the Antichriſtian Wolfe borne of an Academy.* 26

16. *A* warning *not to truſt in the skill of the Letter, but in the Spirit of God.* 33

18. *A* warning *to Europe, Aſia, and Africa, concerning the ſtrong Bow that is bent, advice to ariſe from ſleepe, and to ſee with our own Eyes.* 37

Warres.

5. *Of the right murtherours that provoke Princes to* warres. 77

The Contents of the *Threefold Life.*

Chap. Verſe.

12. *Of him that is the cauſe of* Warres. *What* warre *is, and whence it ſpringeth.* 43

Watchfull.

14. *What wee are to be* watchfull *againſt.* 41

18. *Every one ſhould be* watchfull, *both in a ſpirituall and Temporall ſtate and condition.* 42

Water.

8. *How the* water *reacheth up to our Lips.* 15.

9. *Of the* water *above the Firmament, and of the* water *beneath.* 59

10. *How the* water *flieth from the fire, and the fire runneth after the* water. 26

13. *A ſimilitude, ſhewing how all things have* water, *and the Subſtantiality from it.* 25

Wayes.

18. *Wee have but two* wayes *to goe, one outwardly in working for neceſſity, and the other inwardly in the will of God.* 41

Weight.

2. *How Death trembleth at the Life : and whence* weight *in Nature proceedeth.* 72

3. *Whence the* weight, *matter, Luſtre, and ſatiating the hunger of the firſt will proceedeth.* 10

Whore.

3. *How the obſtinate* whore *hath cauſed her Lawes to be reverenced and worſhipped.* 71

3. *How the* whore *poſſeſſeth the Kingdome of Chriſt with Deceit.* 73

3. *The Prophets have propheſied of the Babyloniſh* whore, *who muſt into the Lake.* 74

3. *The* whore *ſcorneth the Angells ſounding of his Trumpet, and flattereth her ſelfe.* 76

7. *The falſe Teachers compared to the* whore. 58

8. *An admonition to the* whore *of Babell.* 11

11. *All people are ſcandalized and kept back by the* whore. 91

Chap. Verſe.

13. *A mention of the Conceitedly wiſe* whore : *who is not better but worſe by the Reformation : alſo of her puniſhment.* 58

17. *When Men were careleſſe the Babyloniſh* whore *brought forth the covetous Devill : alſo concerning the Laſt Time.* 25

18. *How it is that the* whore *will not be converted.* 38

Wicked.

5. *The* wicked *as well as the Good grow to the Wonders of God.* 3

Wilderneſſe.

3. *How Men muſt goe into the* Wilderneſſe, *and be tempted of the Devill.* 34

Will.

1. *The Eternall* Will *of the Father is the Originall of the Five of Life.* 23

1. *Of the Eternall* Will, *and the Eternall Deſire.* 24

1. *How the* Will *impregnateth it ſelfe.* 25

1. *How the* Will *deſireth to be free : alſo what the ſecond Will, or the Eternall Minde is.* 26

1. *Why the firſt* Will *generateth a ſecond* Will, *and falleth into Anguiſh.* 31

1. *What the* Will, *the contrary* Will, *and the Deſire are.* 32

2. *Of the Eternall* Will, *Word, Father, of the two* wills ; *what is called Nature and A. and O. Nature is manifeſted in the ſecond* will, *as Fire in Light.* 9

2. *Of the* will, *and of the Deſire in the* will. 13

2. *That the* will *cannot be captivated by the two Formes.* 22

2. *How the* will *is ſharpened by the two Formes.* 23

2. *How the ſecond* will *is free from Nature, and conſumeth not.* 62

2. *A deſcription of the firſt Eternall* will *that is called God.* 75

2. *The firſt* will *cauſeth the Birth of the Love : alſo of the Originall of the Names, Father and Sonne.* 87

The Contents of the *Threefold Life.*

Chap. Verſe.

3. *Of the firſt and ſecond* will, *and of the Birth of Nature.* 20
4. *A cleerer demonſtration of the Alteration in the* will; *or of the ſecond* will. 24
4. *The* will *is the Maſter of every work, its firſt Originall is out of God.* 48
4. *How Men ſhall attaine a Divine* will. 53
4. *Of the twofold acceptibility from one* will. 66
4. *Why the ſecond* Will *is called Sonne, Word, Perſon, Heart, Light, Luſtre, Love, and Wonder.* 68
6. *It lyeth not in the opinion or knowledge of any, but in the good* will *and well-doing: the* will *bringeth us either to God, or to the Devill.* 19
6. *How wee are all blinde; Our life and all our doings conſiſt in the* will. 22
8. *What* will *is in God. The great power of the* will *hidden in the Spirit of the ſoule.* 18
10. *The* will *of God is not contention and ſtrife: alſo concerning the Hypocrites.* 33
12. *Wee muſt goe out from Reaſon into the* will *of God: alſo what our continuall purpoſe ſhould be.* 35
14. *God deſireth to have no Hypocrites, but a ſincere earneſt* will. 10
15. *Earthly food paſſeth away, but the* will *and the deſire in the* will *remaineth.* 15

Wiſdome. Wiſe Men.

5. *The* Wiſdome *of God is a* Virgin, *and no Woman or Wife.* 44
5. *Of the Operation of the* Wiſdome *of God in both Matrixes.* 45
5. *The* Wiſdome *of God is an Image of the Trinity.* 49
5. *How the* Wiſdome *is the Body of the Spirit, through which wee know his forme.* 50
5. *How wee know the Virgin of* Wiſdome: *ſhee is the Ornament of the heavenly fruit.* 52

Chap. Verſe.

5. *The Virgin of* Wiſdome *or the Trinity is no locall thing, but without End.* 56
5. *Our owne* Wiſdome *attaineth not the Crowne of Gods ſecrets.* 72
6. *The Eternall Virgin, the Eternall* Wiſdome, *and the Eternall Word are not divided.* 78
7. *Salomon learnt his* Wiſdome *in no Univerſity.* 37
7. *The Conſtellation is a cauſe of* Wiſdome, *Art, and Subtilty, and of all worldly Government among Men, Beaſts, and Fruits.* 79
11. *How the firſt Adam loſt the Virgin of* Wiſdome, *and how the ſecond Adam had it.* 70
13. *How the Light of the Eternall* Wiſdome *of God in Adam was extinguiſhed.* 18
14. *The Devills practice in the* Wiſdome *of thoſe that are advanced to high Places.* 38
14. *How the Divine* Wiſdome *is often covered in the children of God.* 56
2. *What the* Wiſe Men *underſtood by Sulphur, Mercury, and Sal.* 38

Woman.

3. *The* Woman *of the Dragon, is told what ſhee hath built.* 63
3. *A warning to the faire* Woman. 63
3. *The* Woman *hath no Authority but from the Dragon.* 66
3. *How the* Woman *upon the Dragon rideth in Pride, Pomp, and State.* 69
3. *The Anger of God accompliſheth all its wonders on the* Woman *of the Dragon* 70
3. *How the* Woman *is ſaid to be the God of the Beaſt: viz. how the ſpirituality or Clergy are ſaid to be the God of the Magiſtrates or worldly Power.* 77
9. *How Man hath the Tincture, and* Woman *the Subſtantiality, and how that was in Eternity.* 44

The Contents of the *Threefold Life.*

Chap. Verſe.

9. *Why the* Woman *muſt be under the Government of Man.* 111
9. *Why* Women *are talkative: how the Moone governeth their Matrix; why the Moone runneth her courſe ſo ſoone.* 112
11. *How God divided Adam, and made* Woman *out of him.* 23

Wonders.

3. *How Chriſt prayed to his Father, and wrought great* wonders. 72
9. *How the Spirit of God openeth the* wonders *which were foreſeene in the Eternity in the Wiſdome.* 115
17. *The outward Body ſhould manifeſt the* wonders *of God.* 14

Word.

1. *How the* Word *is God that Eternally maketh it ſelfe.* 38
2. *The* Word *Createth in the Generatrix. What the Eternall Still Joy is. Alſo in what Nature is Generated.* 78
2. *The* Word *taketh its Originall in Nature: Two* words *are Generated in Nature: the firſt expreſſeth the fierce power which is the Fathers Nature.* 80
2. *A deſcription of the ſecond* Word *which is called God.* 81
2. *How the ſecond* Word *dwelleth in the firſt will.* 84
2. *How the ſecond* Word *is the Sonne, and the brightneſſe of the Father: alſo how Love and hate ſtand in oppoſition.* 85
3. *The* Word *of God hath broken the fierce Might in the ſoule.* 55
4. *How the Heart is the* Word: *and the Spirit is the former of the* Word. 80
5. *The ſoule, the ſpirit, and the body forme a* Word. 86
5. *How the meaning, the* Word, *and the forming of words is to be underſtood.* 96
5. *How the third Principle alſo may be underſtood in the* Word. 112
6. *How the* Word *in Nine Moneths became a perfect Man.* 84

Chap. Verſe.

6. *What in the Iron repreſenteth the* Word, *the Majeſty, and the Holy Ghoſt.* 89
8. *How it is that the Eternall* Word *was to become Man.* 67
8. *How the* Word *which became Man, entered into Death on the Croſſe, and brake the ſeaven Seales.* 68
14. *How the ſoule formeth the* Word. 29

World.

1. *The Angelicall* world *is not without the place of this world.* 34
3. *Of what and wherefore this* world *hath been created.* 40
3. *God is a Spirit: the ſeaventh forme manifeſteth him: wherein the Creation of this* world *is effected.* 45
4. *This* world *ſhall not die, but be changed: the ſhaddow of every thing therein remaineth Eternally as a figure to the Glory of God.* 28
5. *The inward Government is not ſevered from this* world. 16
5. *Whence this* world *is become corporeall.* 17
5. *This* world *is a ſimilitude of the Deity in Love and Anger.* 81
5. *This* world *is a Sprout out of the Eternall Nature.* 82
5. *The Forme of this* world *was from Eternity in Gods immateriall Nature.* 83
5. *How before Time the* world *was without ſubſtance. Lucifer hath ſtirred up the Fire in his habitation.* 97
5. *Where the Angelicall* world *is manifeſt.* 117
6. *How wee are yet blinde concerning the ſubſtance of this* world. 10
6. *What wee are: alſo what the* world, *and the Originall thereof is.* 40
6. *The Eternall Subſtance and this* world *are like a Man, they each generate their like.* 46
7. *Why God rejecteth not the* world *before the End of Time.* 18

The Contents of the *Threefold Life.*

Chap. Verſe.

8. *Of our own hard Priſon in the ſpirit of this* world. 14

9. *Why this* world *was Created, which before the Creation ſtood in the Eternall Wiſdome as an Inviſible Figure.* 6

9. *Of the inclination of the Spirit of this* world. 9

9. *Of that which the Spirit of this* world *hath built.* 10

9. *That which deſireth to reach God muſt paſſe through the Fire: alſo what Fire that is which muſt diſſolve the* world. 81

11. *The* world *is full of God: where God is, and where the Abyſſe is.* 107

11. *What the ſubſtance of this* world, *the Angelicall world, and the Helliſh world are in the ſight of God: alſo where God is to be ſought.* 110

14. *The* world *maketh the Children of God but a Gazing Stock.* 55

Works.

4. *As the building ſhall appeare, ſo ſhall the builder, our* works *follow us.* 52

5. *How the evill* works *of the Regenerate in Chriſt ſhall appeare.* 134

8. *The deſcription of the New Body, and of the Old Man: and how our* works *ſhall follow us.* 77

18. *How all* works *follow after the will: alſo how Luſt in the ſoule is awakened.* 21

Wrath.

1. *The ſevere Kingdome of* wrath *is in the Centre: how the Father is but one: how the third Principle could not have been created.* 49

11. *How God warneth Men of his* wrath: *and how he letteth that come which Man himſelfe hath awakened, as Warres, Famine, Peſtilence, &c.* 40

11. *What wee have inherited from Adam: How the Anger ſhould have reſted Eternally: without the awakened* wrath *no Devill can move a Flie.* 41

Writings.

4. *Though the Authours* writings *be hard and incredible, yet they have an Infallible certainty of aſſurance.* 19

4. *His* writings *have an aſſurance in the Centre of the Earth.* 20

5. *This is no underſtanding, but childiſh* writing. 33

6. *How people may be benefited by theſe* writings. 9

9. *What the Devill intendeth to doe with theſe* writings. 1

9. *The worlds ſervants had rather looſe God, and the Kingdome of Heaven, then their honour and Goods. The whore by the inſtigation of the Devill will perſecute theſe* writings. 2

10. *Advice, in theſe* writings *to reſt contented with the preſent apprehenſion of them.* 31

Youth.

15. *Of the wickedneſſe and unruline ſſe of* youth, *if they perceive their Parents give way to it.* 5

Zeale.

12. *The Innocency of the blinde ſimple* zeale *againſt the Martyrs.* 21

16. *Of the Great ſubmiſſion of the Love of God. Patience is better then* zeale. 36

FINIS.